



LIBRARY OF PRINCETON

NOV 29 1999

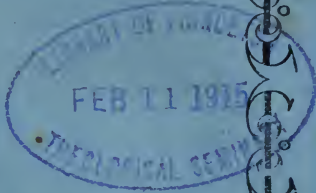
THEOLOGICAL SEMINARY



Digitized by the Internet Archive
in 2015

THE

English



Presbyterian Messenger.

CONTENTS.

| | Page | | Page |
|--|------|---|------|
| The Month | 205 | INTELLIGENCE— | |
| Church Patronage in Scotland—the Dunbog Case | 208 | Carlisle | 227 |
| Edward Irving | 210 | Kensington | 223 |
| Our National Christianity | 215 | Thropton | 223 |
| Hints on Church Building | 221 | Hanley, Staffordshire | 229 |
| | | Slavonic Protestants in the Austrian Empire | 229 |
| MISSIONS— | | Presbyterianism in Darlington | 230 |
| Address delivered by our newly-appointed Medical Missionary, Dr. Maxwell, at last Meeting of Synod | 224 | CORRESPONDENCE— | |
| | | The Presbyterian Church in Chester | 230 |
| Collections and Donations | 226 | Notices of Books | 230 |
| | | Miscellanea | 233 |
| PREBYTERIES' PROCEEDINGS— | | OBITUARY— | |
| Presbytery of Northumberland | 226 | The late Rev. Alexander Cromar | 236 |
| Presbytery of Berwick | 227 | Rev. Robert Baird, D.D. | 236 |

LONDON:

MARLBOROUGH & Co., AVE MARIA LANE.

MAY BE HAD BY ORDER OF ANY BOOKSELLER.

Price Threepence.

BOARD AND EDUCATION.

OAKFIELD HOUSE SCHOOL, at Birkenhead Park, Cheshire. At this School Young Gentlemen are prepared either for Professional or Commercial pursuits. Parents desirous of obtaining, on moderate terms, a sound and liberal education for their sons, would do well to send for a Prospectus of this School. Rev. Dr. MORGAN, English Presbyterian Church, Principal.

EFFIE VERNON; or, LIFE AND ITS LESSONS.

By JULIA ADDISON, Author of "Sister Kate," &c.

In elegant cloth, price 10s. 6d.

"This tale powerfully interests us from its skilful development of character, dramatic vigour, and integrity of aim. The characters are distinct and real. The chief among them not only work out the writer's intentions, but enlist our sympathy for their own sakes. They are not mere abstractions, but beings of like nature with ourselves, doing and suffering. . . It is healthy in tone, good in style. Its strength lies in its accurate portrayal of the conflict which may go on in every human heart, and it deserves to rank among the higher order of fiction."—*Dispatch*.

"An attempt to blot would probably erase more beauties than defects; so we will rather take the book as it is, and congratulate the authoress upon it as the result of laudable care and study, as well as of great natural powers of thought and description."—*Literary Gazette*.

London: E. MARLBOROUGH & Co., 4, Ave Maria Lane.

NEWTON WILSON & CO.'S**PATENT SEWING MACHINES.**

THESE Machines are far superior to any other manufactured, whether for Family or Manufacturing use. They are lighter and easier to operate; simpler to learn; quieter in action, and less liable to derangement. The range of work performed is greater than any—they run, tuck, hem, fell, gather, cord, quilt, braid, embroider, and stitch (without any alteration of Machine) the finest cambric or the heaviest material. They are the only Machines that will do hem-stitching, and the only Machines that will make their own braid, and stitch it on at the same moment.

In use by Her Majesty the Queen, the Empress of the French, and most of the Nobility and Clergy.

INTERNATIONAL EXHIBITION.

Special Prize awarded for Excellence of Machine; and, in addition, a Special Award (and the only Award of the kind) for excellence of work, in Plain and Ornamental Sewings, as produced by the Machines. Beyond this, twelve Prize Medals and fourteen Honourable Mentions were awarded to Exhibitors using these Machines.

CATALOGUES AND SAMPLES FREE.

Great Central Depot—144, HIGH HOLBORN, LONDON.

THE
BRITISH AND FOREIGN
EVANGELICAL REVIEW.

PUBLISHED QUARTERLY ON THE FIRST OF THE MONTHS OF
JANUARY, APRIL, JULY, AND OCTOBER.

THE leading object of this well-established Journal is sufficiently obvious from the title which it bears. It is meant to supply a compendious survey and critical estimate of the Theological Literature of the day, embracing Reviews of the various most important works on Theology proper, on Biblical Criticism, on Religious History and Biography, and on Practical Piety, published in Great Britain, on the Continent, and in America.

Without any wish to depreciate other Journals devoted more or less to similar objects, it may be fairly doubted if any of the Quarterlies now in the field occupy precisely the same ground, or profess to do the same work, as the "British and Foreign Evangelical Review."

Its Theology is that of the Reformation; its sentiments are decidedly in favour of civil and religious freedom; and it deals with the questions and writings of the day, bearing on the interests of Christianity, in the spirit of an enlightened conservatism, based on a firm conviction of the unchanging verity and undying work of Evangelical religion.

In passing into the hands of the present Editor, no material change is contemplated in the general character of the Review, as a periodical eminently fitted for clerical reading. At the same time it will be his earnest endeavour to impart to its pages additional interest with the general class of readers, by introducing a larger amount of Biblical and Historical, as well as Philosophical Criticism. And, while not losing sight of its reflective character, by reprinting and reproducing, rather than translating, some of the best articles in American and German periodicals, an effort will be made to enhance the value of the Original Department, by securing contributions from home writers of established reputation.

Avoiding everything like sectarian bitterness or illiberality, the Review will not cease to advocate those decided views regarding Christian principle and Church polity, by which it has hitherto been distinguished. The Editor is happy to announce, that he has received promises of aid from writers of eminence in the Free, the United, the Irish, and the English Presbyterian Churches. Thus supported, and looking to the late auspicious movements towards union, the Editor is encouraged to hope that the Review may obtain a wider circulation, and be justly regarded as an exponent of the common Presbyterianism of the United Kingdom.

The Editor has only further to solicit the kind forbearance of his readers at the commencement of editorial duties, undertaken before he has had time to complete the arrangements which he deems necessary to future success.

LONDON: JAMES NISBET & CO., 21, BERNERS STREET, W.

This day is published,

“MELIORA.”

PRICE ONE SHILLING.

CONTENTS of No. XXII., JULY:—1. Idiots and Idiot Asylums. 2. Secession in North America. 3. Agriculture in France and Italy. 4. Lancashire, Emigration, and Prohibition. 5. Nott's Lectures. 6. From New York to London. 7. Reviews of Books.

London: S. W. PARTRIDGE, 9, Paternoster Row.

ELEGANT GIFT-BOOK FOR THE SEASON.

Just published, on toned paper, with 40 Engravings by eminent artists, superbly bound to a design by John Leighton, price One Guinea.

THE HALLOWED SPOTS OF ANCIENT LONDON.

BY ELIZA METEYARD (SILVERPEN).

OPINIONS OF THE PRESS.

“A book alike creditable to author, publisher, engraver, and binder. By their united efforts they have produced as elegant a volume as has been for a long time placed on our table. Of the author's work, however, it is our duty to speak. There are altogether thirteen chapters, all of them full of interesting and affecting detail, especially to those who are ‘followers of them who through faith and patience inherit the promises.’ All the author undertook to do she has done well. The book will be a precious one in many households, and for young persons especially we give it our heartiest recommendation.”—*Freeman*.

“Silverpen takes hold of your button-hole, arrests your willing attention, and to your own astonishment you find that you have been listening for an hour when the time scarcely seemed to be five minutes. The subjects treated of in this attractive volume will make it a most delightful companion when confined to the house, or when disposed to stroll over some of the localities commemorated. Like all works of the kind, any carping critic may condemn it for not containing things the author never contemplated, or for not making it a complete ‘hand-book’ of London. But we can assure our readers it is both a pleasant and profitable volume, in which may be found many things new to all but the most learned antiquarian.”—*Bookseller*.

“The geniality of spirit, the love of liberty, the earnest desire to honour the true heroes of our country, and the interest thrown around the story, are sufficient to cover a multitude of defects. The book ought to find a place in the drawing-room of every Nonconformist family, a position for which it is well fitted by the great taste displayed by the publisher in its production. Its valuable information, its sympathy with all sufferers for conscience' sake, its harrowing pictures of oppression, and its stirring tales of the glorious dead, make it a valuable contribution to the literature of the year.”—*The Northern Monthly Magazine*.

“The hallowed spots of the volume are indeed the *most* hallowed spots, the homes and the graves of martyrs—of the men who dared to stand for freedom, and especially for religious freedom.”—*Eclectic Review*.

A cheap Edition of the above may be had, price 10s. 6d.

London: E. MARLBOROUGH & Co., 4, Ave Maria Lane.

BEAUTIFUL HAIR.

BEETHAM'S HAIR FLUID is used by the Royal Family, the Ladies and Gentlemen at the Court of her Majesty, and thousands of the Aristocracy and Gentry. It has stood the test of 15 years' trial, and all attempts to imitate it have failed. It strengthens and promotes the growth of fine or weak hair, restores it on places that have been bald for years, prevents falling off, and restores its colour when turning gray. The rich gloss it imparts is truly enchanting. Bottles, 2s. 6d., 4s. 6d., 7s. 6d. (equal to four small); 11s. (equal to six small), sent free for 12s. to any part of England by the Proprietors, BEETHAM & CO., Chemist, 7, Promenade Villas, Cheltenham.

ELEGANT SERIES OF BOOKS.

Admirably adapted for Presents, uniformly bound, and beautifully illustrated,
price 5s. each.

GRACE HAMILTON'S SCHOOL DAYS. A Companion to "Louis's School Days," and "The Sunshine of Greystone." By the Author of "Amy Wilton," and "Ellen Bury." With Illustrations.

MARION FALCONER ; or, Stars in the Darkness. By E. H. W. A brilliant tale, ably written, and abounding in passages of pathos and beauty ; admirably adapted for a Present. With engraved title and frontispiece.

BERTRAM NOEL : a Story. By E. J. MAY, Author of "Sunshine of Greystone," "Louis's School Days." With Illustrations.

THE SUNSHINE OF GREYSTONE : a Story for the Young. By E. J. MAY, Author of "Louis's School Days." With Illustrations.

SISTER KATE ; or, the Power of Influence : a book for the Daughters of England. By JULIA ADDISON, Author of "Evelyn Lascelles," &c., &c. With engraved title and frontispiece.

This work has just been introduced as a Prize-book into Harrow School.

A Cheap Edition of the above Series may be had in plain cloth (uniform), without Illustrations, at 3s. 6d. each.

E. MARLBOROUGH & Co., AVE MARIA LANE, E.C.

RUPTURES.

BY ROYAL LETTERS PATENT.

WHITE'S MOC-MAIN LEVER TRUSS

Is allowed by upwards of 200 Medical Gentlemen to be the most effective invention in the curative treatment of Hernia. The use of a steel spring, so often hurtful in its effects, is here avoided, a soft bandage being worn round the body, while the requisite resisting power is supplied by the MOC-MAIN PAD and PATENT LEVER, fitting with so much ease and closeness, that it cannot be detected, and may be worn during sleep. A Descriptive Circular may be had, and the Truss (which cannot fail to fit) forwarded by Post, on the circumference of the body, two inches below the hips, being sent to the Manufacturer, Mr. WHITE, 228, PICCADILLY, LONDON.

| | |
|---|-------------------|
| Price of a Single Truss, 16s., 21s., 26s. 6d., and 31s. 6d. | Postage, 1s. |
| „ Double ditto, 31s. 6d., 42s., and 52s. 6d. | „ Ditto, 1s. 8d. |
| „ an Umbilical, 42s., 52s. 6d. | „ Ditto, 1s. 10d. |

Post Office Orders to be made payable to John White, Post Office, Piccadilly.

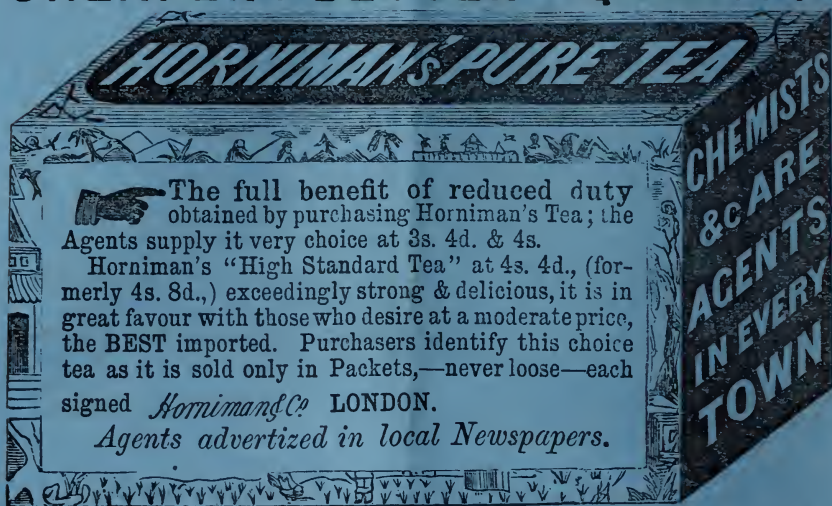
NEW PATENT

ELASTIC STOCKINGS, KNEE CAPS, &c.,

For Varicose Veins and all cases of Weakness and Swelling of the Legs, Sprains, &c. They are porous, light in texture, and inexpensive, and are drawn on like an ordinary Stocking. Price 4s. 6d., 7s. 6d., 10s., and 16s. each. Postage, 6d.

Manufacturer, JOHN WHITE, 228, Piccadilly, London.

CHEAPER & BETTER IN QUALITY.



The full benefit of reduced duty obtained by purchasing Horniman's Tea; the Agents supply it very choice at 3s. 4d. & 4s.

Horniman's "High Standard Tea" at 4s. 4d., (formerly 4s. 8d.,) exceedingly strong & delicious, it is in great favour with those who desire at a moderate price, the BEST imported. Purchasers identify this choice tea as it is sold only in Packets,—never loose—each signed *Horniman & Co.* LONDON.

Agents advertized in local Newspapers.

THE BEST CORN FLOUR IS MAIZENA.



The Jury of Class 3, Sec. II., finding it so far superior to *all others*, reported it "*exceedingly excellent*," and awarded to it the ONLY PRIZE MEDAL for Corn Flours.

The *Lancet* says, "Maizena differs from all other Corn Flours in its mode of preparation. It is a very pure article, analogous to Arrowroot, and superior to it in flavour." For Recipes, see Packets (1lb., 8d.; $\frac{1}{2}$ lb., 4d.), obtainable of all first-class Grocers.

Standard.—"It is only from Duryeas' Maizena that the celebrated custards, creams, and blanchmanges of the International Exhibition (the latter without isinglass) can be made to perfection."

SOLE CONSIGNEES FOR THE UNITED KINGDOM:

TOMLIN, RENDELL, & Co., 33, EASTCHEAP.

IF THIS SHOULD MEET THE EYE of any one troubled with Wind in the Stomach, Indigestion, or Biliousness, take PAGE WOODCOCK'S WIND PILLS. Ten years of success have proved them of sterling merit. Of all Medicine-venders, at 1s. $1\frac{1}{2}$ d. and 2s. 9d.; or free by post for 14 and 33 stamps, from PAGE D. WOODCOCK, Chemist, Lincoln.

GLENFIELD PATENT STARCH,

AWARDED THE PRIZE MEDAL, 1862;

Being a confirmation by some of the most eminent scientific men of the age, of the superior qualities of this

WORLD-RENOWNED STARCH.

Sold in Packets at $\frac{1}{2}$ d., 1d., 2d., 4d., and 8d. each, by all respectable Grocers, Chandlers, Oilmen, &c.

WOTHERSPOON & Co., Glasgow and London.

THE MONTH.

UNDER the above heading we purpose giving in each Number of the MESSENGER a brief summary of the principal events of the month which have an ecclesiastical or religious character. This, we humbly think, may provide an interesting and not uninstructional corner to our readers, and especially to those whose circumstances prevent them from consulting the more direct sources of such information.

The past month has been unusually eventful; but, though we should have liked to begin well, our space will only permit us to give it a very cursory glance. Of such events as we can notice here, the most interesting, probably, are the Meetings of the General Assemblies of the Churches in Scotland. Speaking generally, these meetings have been attended with more than ordinary interest, and have given rise to admirable displays of administrative capacity and debating power. All who heard or have read the leading discussions must be impressed with the belief that there are few deliberative assemblies which contain within themselves more ability or eloquence than these Presbyterian Church Courts.

In the Established Church Assembly, the now celebrated Dunbog Case elicited a warm discussion, which resulted in the Government nominee being confirmed in his appointment. The excellence of this gentleman's character and gifts contributed much to the decision, though the earnest advocacy of his friends could not hide the fact that the congregation had been deluded by the Government into the belief that their own choice would determine the appointment of a pastor. We need not enter here into the particulars of this important case, as we are able to present our readers with a separate article upon it.

Much anxiety had been awakened in the Church of Scotland by the changes in the forms of worship which had been introduced during the year by Dr. Robert Lee and others; and as it was known that the subject was to be brought before the Assembly, many looked forward with keen interest to the course which would be taken in regard to it. The discussion was less animated than was expected, and resulted neither in the infliction of a censure on the innovators, nor in the passing of a law against the innovations. A committee was appointed to consider the whole matter, and report at next Assembly.

The principal feature of the Free Church Assembly and the United Presbyterian Synod was the consideration of the projected union between the two Churches. The tone, and eloquence, and matured wisdom which marked the discussion in both places were admirable and encouraging. Taking Drs. Candlish, Buchanan, and Guthrie on the one side, and Drs. King, Cairns, and Thomson on the other, as representing the sentiment of the two bodies, which we may fairly do, we see no obstacle to union which may not be surmounted by time and effort. A committee of each Church was appointed to meet and deliberate, with the view of defining difficulties and devising measures. Should these committees succeed in constructing a common platform which shall meet the approbation of their constituents, a still more important step may be looked for next year. We Presbyterians in England have a special interest in this movement in Scotland, for its result will, doubtless, decide our own course in regard to the Union question. Seeing that the

subject is being now agitated on a larger field, and by more experienced minds, it will be the part of wisdom for us to watch and wait.

The overtures on innovation before the Free Church Assembly drew forth some strong speeches, Mr. Dunlop and Dr. Guthrie leading what may be called the Liberal party, and Drs. Begg and Gibson leading the Conservative section. The result was a motion which practically gave the go-by to the whole subject. On the whole we approve of this result, the innovations complained of being non-essential—mere matters of posture, and the legislation sought for being impracticable.

Fewer names are better known or more honoured in the Church than that of Dr. Candlish. But since the meeting of the Free Church Assembly, it has been bandied about in a way vastly more gratifying to his enemies than to his friends. In the palace and in the cottage—wherever the hum of passing events finds admission, it has been repeated, we cannot tell how many times a-day. All our readers will know that a cairn has been erected at Balmoral in memory of the Good Prince Albert. Recently this cairn has been marked by an inscription taken from the Apocrypha—an inscription that is appropriate, though common-place enough. At one of the meetings of the Assembly, Dr. Candlish took occasion to denounce this proceeding, not only as dishonouring to the word of God, but as intended to be so. He was careful to exonerate the Queen from all blame, laying the onus of the sin upon the Broad Church clergy, who have access to the court. We have no means of knowing whether the exoneration and charge were founded on mere suspicion or on exact knowledge, but we trust for the Doctor's credit that they were founded on the latter. Such is the offence. The whole of the secular press, headed by the *Scotsman*, the *Times*, and the *Saturday Review*, has emitted a groan of displeasure, mingled with a hiss of scorn. That the Queen and her advisers—if she had any advisers in the matter—had a perfect right to put whatever epitaph they thought proper on the cairn, we will not deny, but that a better one could have been chosen from the Bible, and one more in accordance with the religious sentiment of Scotland, we distinctly aver. As to the taste or judgment which Dr. Candlish displayed, either in the manner or time of his denunciations, we say nothing. It is not for us to give a verdict on the question, though we need hardly say we have little sympathy with the vituperation to which it has given rise.

In the County of Suffolk there is a little village called Claydon, hitherto unknown to fame, but now becoming notorious from the doings of a certain Brother Ignatius. Who is Brother Ignatius? All who are not in the secret would at once conclude that he is a Roman Catholic priest. Not so; he is a clergyman of the Church of England, and—moderate your surprise, dear reader,—a member of “the English Order of St. Benedict.” The actions of this “Brother” are such as his assumed name might suggest. It is Ascension Day. We are sitting (*i. e.*, in imagination) in the parish church at Claydon. With surprise, and let us say with indignation, for we are true Protestants, we see the walls decorated with “flowers, ecclesiastical letters, gold and silver tinsel,” and the altar supporting a crucifix ten feet high, and thirty lighted candles of all sizes. Presently a strange human figure, dressed in a quaint garb, and having “a black and gold crucifix” suspended from his side, makes his appearance, attended by a number of youths, who are clad in short white surplices and girded with thick hempen cords. This is Brother Ignatius and his band of acolytes. Notice their movements. In dumb solemn show they make their obeisance to the crucifix, and then, as the action quickens, prostrate themselves on the ground before it. Suddenly

they disappear and then reappear bringing in a censer, with which Brother Ignatius throws incense upon himself, his acolytes, the altar, the church, and the congregation. More bowings, scrapings, and prostrations, and then comes sermon time ; after which, all being over, as we suppose, we prepare to take our leave. But what is our astonishment when we find ourselves followed by Brother Ignatius and a long procession, gaily and fancifully dressed, bearing the crucifix, candles, banners, devices, and censer. We fall back and bring up the rear, our curiosity leading us to see the end of the mummery. And what does our simple reader think was the object of the procession ? It was to consecrate with all due incense and ceremony an "out-door altar and crucifix," situated "in a cottage garden at the other end of the village !" Verily Popery is come back to our land, and is fast climbing into the seat of our National Church ! What with Broad Churchism on the one hand, and High Churchism on the other, *i. e.*, scepticism and Romanism, the English Establishment, instead of being, as it has been in the past, a bulwark of Protestant Christendom, is likely soon to become a snare and an offence. It is surely high time for all parties, both in and out of the Establishment, to unite in enforcing a rectification of the glaring abuses that exist. If something effective is not done, we may anticipate another reformation struggle as resolute, and perhaps—though God forbid—as sanguinary as the last.

Mr. Somes's Bill for the closing of public-houses on Sunday has been thrown out of the House of Commons by a majority of 175. The principal facts stated in its support were, that 100,000 persons had petitioned in its favour, including 700 barmen and barmaids, that the majority of publicans in Liverpool had given their assent to it, that similar enactments had worked well wherever they have been tried, and that since the passing of the Scottish Bill the consumption of spirits had fallen off in Scotland to the extent of 750,000 gallons. These substantial facts were opposed by arguments. The principle of the Bill was said to be unjust, tyrannical, and impracticable; *unjust*, because it sought legislation for a class, depriving the poor of what the rich were permitted to enjoy ; *tyrannical*, because it would have the effect of victimising the many for the sake of the few ; and *impracticable*, because, were it adopted, Hyde Park disturbances would soon necessitate a repeal. The arguments, good or bad, overcame the facts when the Bill was put to the vote.

The London "May Meetings" are now drawing to a close. We counted on the list of meetings for 1863 no fewer than 108, a number which leaves on the mind a due impression of the vast energy, organization, and liberality which are employed in this country on behalf of Christian and benevolent objects. As far as we can learn, they were largely attended, and conducted with the usual amount of ability and enthusiasm. The balance-sheets of the great missionary societies seem to have suffered little from the general depression of trade.

We cannot announce any important change in the aspect of the American war, or in the condition of our operatives at home. The country, however, is still liberal to the Lancashire district, and it is to be hoped that this liberality will continue till such time as the restoration of peace in America brings prosperity both to our brethren across the Atlantic and to ourselves.

CHURCH PATRONAGE IN SCOTLAND—THE DUNBOG CASE.

LORD ABERDEEN'S Act has had even more than the usual bad fortune of half measures. It has not merely settled nothing and pleased nobody. From the vagueness of its terms and the openings it has presented to legal adroitness, it has made uncertain everything connected with the settlement of ministers in the Established Church of Scotland—the right of presentees, the power of the patrons, the power of resistance of the congregations. Disputed settlements have never been so common as since this Act for regulating settlements became the law. And had it been its purpose to foment the national dislike of patronage—not to allay it—it might be deemed a successful measure. Congregations have learned that if they cannot get the man of their choice for their minister they can make any other man appointed to the office pay dearly for it in purse and in character; and they have not been slow to use their power against presentees too fond of a stipend, or, it may be, too tenacious of a legal right, to be duly sensitive to their opinion. There is generally some chance of being able to upset the nomination of the patron in the Church Courts; and the love of power and of victory, and the spirit of partisanship, have ministered to the love of popular election which is among the first principles of Scotsmen. In the innumerable contests which have arisen, it has been hard for outsiders wholly to sympathise with either of the contending parties. For the people, to whom our sympathies would naturally be given, have in most cases shown a cruel recklessness and unscrupulosity as to the means by which victory was to be sought, such as is more proper to a contested election than to the vindication of a spiritual privilege. Clergymen whose real offence has been indifference to the opinion of the people, have had to defend their characters and abilities against imputations which almost always leave a stigma, and such a state of things can only be regarded with disapproval and regret. Members of the Church who are opposed to patronage are free to join themselves to other communions in which popular election is the law; or they may, submitting meanwhile to the subsisting law, agitate for a better: there is no justifying attempts to get rid of conditions voluntarily entered into through the breach of men's first duties to their neighbour. The frequency of such attempts, however, is a very significant fact, and it is only one of many things which indicate that opposition to patronage is quite as general within the Established Church at present—if not quite so earnest—as it was a few years before the Disruption. The desire for some revision of the law which would make it at once more liberal and more definite is all but universal among the clergy, and a portion of them are wholly with the people. Unquestionably it is of the first importance to the Church that a law fruitful of strife and of scandal should be amended, and that the patronage system should be made to work more smoothly. Could the Establishment survive another Disruption?

The prospect of the necessary change being made in time to be of use is, however, by no means promising. For one thing, it is evident that the leaders of the Church do not know what change to propose. Probably the abolition of patronage, were it possible, would be as welcome to them now as it would be salutary to the Church; but at present that is not possible. That the Church of Scotland split in two in 1843 was due to the fact that the statesmen of the time had not formed a true estimate of the feeling in Scotland about the patronage system. We see no sign that they understand it better now. English Churchmen accept very kindly a more obnoxious

form of the same thing—occasionally seceding, it is true, when the parish minister does not suit them; and they are accustomed to defend it by an argument which, as it happens, is more powerful with Englishmen than with Scotsmen, viz., that it works very well. They know, too, how closely it is bound up with the machinery of their Church; and, in fact, it is hard for the run of Churchmen to conceive of the Church going on without it. Now, English statesmen have always looked at the Scotch question from the English Churchman's point of view, and, jealous for patronage in England, have been against all tampering with it in Scotland—ignorant or forgetful that what is for the present a source of strength to the one Establishment is a cause of fatal weakness to the other. They would serve the Church of England and the cause of established churches better were they to give up a system always odious to the people of Scotland, and which from time to time has driven, and will drive, multitudes of them out of what should be the National Church.

The Dunbog case which, from the interest it has excited, may be ranked among the *causes célèbres* of the Church Courts, illustrates what has been said above as to the Scotch hostility to the patronage system, and also as to the indifference of English statesmen to that hostility. Dunbog is a small rural parish in Fifeshire. The living is in the gift of the Crown, and it fell vacant in the spring of last year. The parishioners very naturally looked for more consideration from the Government, especially as it was a liberal Government, than could be expected from a private patron, and they confidently asked the Home Secretary to be permitted to choose their minister. In reply they got a letter, stating that great attention would be paid to their wishes; and this they construed into a compliance with their petition. In point of fact the language used by the Home Office was that which has been usual in cases in which the Crown waives its right of presentation. The people of Dunbog accordingly proceeded to hear candidates, and they at length fixed with singular unanimity upon a neighbouring minister, the Rev. Mr. Webster, and forwarded his name to Sir George Grey. While they were daily expecting that Mr. Webster would be appointed, a presentation issued in favour of another gentleman, the Rev. Mr. Edgar, of whom they had never heard before. They considered themselves ill-treated, and they lost no time in making the Home Secretary and Mr. Edgar aware of this. But the matter was now out of Sir George Grey's hands, and Mr. Edgar insisted upon his legal right. He came to preach his trial sermons and found the parish church almost empty; but, nevertheless, he made his appearance in due course before the Presbytery. Then the people almost unanimously objected to him, and for months the parish was in a great state of excitement. As they had not heard him preach, they could not use against him the stock objections raised in such cases, and it appears that these would have been inapplicable, Mr. Edgar being a man of considerable ability and promise. But they pleaded—besides some other objections plainly irrelevant—that the Crown had broken faith with them, that Mr. Edgar could not be allowed to take benefit by a breach of faith, and that his desire to do so proved him unfit to hold the ministerial office among them. Now these pleas, had they been well founded, were clearly not among the objections which could be sustained under Lord Aberdeen's Act; besides, strictly speaking, no promise had been given, and, therefore, no promise had been broken. So the presentation was sustained by a great majority in the Presbytery, and almost unanimously in the Assembly. But much sympathy was shown for the people of Dunbog, and several leading men in the Assembly expressed their regret that the Government should have so acted as to raise their expectations

without satisfying them. This appears to have been the prevailing feeling, and measures were taken to show the people that the Assembly sympathised with them, and to induce them to put up with the pastor who had forced himself upon them, which probably will not be an easy task. The explanation which has been given of the conduct of the Home Office appears to us only to deepen the character of its delinquency as against the Established Church, though it may mitigate it as against the parish of Dunbog. The Earl of Zetland is the principal land-owner of the parish, and he, it is said, disapproved of Mr. Webster. When the people and the heritors of a parish cannot concur in a recommendation, the Crown, it appears, usually makes an appointment of its own, and it only acted upon this rule in presenting to Dunbog. So the parish was treated with no exceptional severity. But the rule of the Home Office has the very soul of the patronage system in it; nothing could be more contemptuous of the judgment of the people. There can be little hope that the statesmen to whom such a rule seems reasonable will pull the Church through the difficulties which threaten it. And the steadfast attitude of the humble parishioners of Dunbog will hardly convince them of the impolicy of a system to which they cling after all the warnings of the past—though, if they knew anything of Scotland, they would be aware that it was eminently Scotch.

EDWARD IRVING.

IRVING was born at Annan, on the Scotch border, August 4th, 1797. Having pursued his studies in the academy there, he entered Edinburgh University at the age of thirteen, and four years later took his degree. Soon after, he is found engaged in teaching in Haddington, carrying on theological studies at the same time. Here we catch the first glimpses of the character to be more fully revealed hereafter. "This youth will scrape a hole in everything he is called on to believe," was the significant remark of a gentleman in whose family in Haddington Irving was intimate.

From thence Irving removed, at the end of two years, to take charge of an academy in Kirkcaldy, where he remained for seven years, when Carlyle appeared on the same stage. Among his pupils was the daughter of the parish minister, Isabella Martin, to whom he became engaged, and whom, after long waiting, he married.

In 1815 Irving was licensed by the Presbytery of Kirkcaldy. His preaching drew very little attention. He retired to Edinburgh, and gave himself to fuller preparation for his work, waiting, meanwhile, for a call. At this time he had gathered a strong dislike to the prevalent modes of preaching. He resolved to burn all his old sermons, and open a new system. The immediate result is thus stated, and is significant. He was preaching one of his first sermons, after his adoption of the new system, when "in his noble and impassioned zeal for the supreme and infallible standard of Scripture, he startled his audience by a somewhat unqualified condemnation of ecclesiastical formulas, although he still unquestionably maintained, as he had conscientiously subscribed, all the doctrines of an orthodox confession of faith." The last great tragic scene of Irving's life was but the development of this germ.

At this period, too, we have a glimpse of another feature of his peculiar mental and spiritual conformation. Weary with his failure to arrest the attention of his own countrymen, he turns his thoughts to other lands. He bethought himself, "In all the heathen world which hems Christianity about

on every side, was there not room for a missionary according to the apostolic model, a man without scrip or purse, entering in to whomsoever would receive him, and passing on when he had said his message?" Here, again, we have the shadow of coming events.

This missionary scheme, which, with all its impracticability, had a certain grandeur in its wildness, was brought to an end by unexpected circumstances. Irving preached for Dr. Andrew Thomson, in St. George's, Edinburgh; Dr. Chalmers was present. It resulted in a call to Irving to become assistant to Chalmers, in St. John's, Glasgow. In this parish there were over 10,000 souls, most of them in poor and humble life. Irving entered on his work here with all his heart. The feature of his character which shone most brightly at this period, and which, indeed, never disappeared, was his love and devotion to the poor. The apostolic model which he had set before his mind, in view of the foreign field, was not wholly yielded here. He entered the houses of his parishioners with the salutation, "Peace be to this house." He laid his hands on the heads of the little children, and blessed them. What he had he gave, silver or gold, or benediction.

Though now thirty years old, Irving was only "a helper." He was not even ordained. He receives a call to a church in Jamaica, and soon after is spoken of as successor to the "great Mr. Mason," of New York. The little Caledonian Church in Cross Street, Hatton Garden, London, broken and dispirited by repeated disasters, also sends a call. This he accepts. After certain difficulties—not of his raising—have been arranged, he is ordained. Pending these, we see occasional flashes of the spirit which is yet to break upon the world with vast power for good or evil. Crossing the Gairloch with some friends, he says to them, "You are content to go back and forward on the same route like this boat; but as for me, I hope to go deep into the ocean of truth." It is remarkable how often this "going deep" exhausts itself in denying depths already found.

Irving entered upon his work in London in the summer of 1822. "The chapel, which was far from the fashionable and influential quarter of the town, was attached to a charity, and the congregation was reduced to the lowest ebb in point of numbers." He had been tried by neglect. He was now to pass through the more perilous ordeal of popular applause. In prayer, on a certain Sabbath, he alluded to a family of orphans in his congregation as "thrown on the fatherhood of God." Sir James Mackintosh happened to be present at the service. The expression arrested his attention. He repeated it to Canning, who was so struck by it that he at once determined to hear Irving for himself. He did so, and soon after, in a discussion on ecclesiastical matters in the House, stated that he had recently heard a Scotch minister, settled over an unendowed church, preach the most eloquent sermon he had ever heard. Forthwith Society was in commotion. Ladies of high birth and fashion, nobles, statesmen, philosophers, painters, poets, vied with sturdy Scotchmen for a standing place in the doors or seats in the windows of the chapel. This notwithstanding the unconscionable length of his services. His sermons, averaging an hour and a quarter at first, seem to have been afterwards prolonged to two hours, with devotional exercises in proportion. The character and effect of his prayers deserve mention. Nothing seems to have been more common than for individuals and whole assemblies to be melted to tears under the power of his supplications.

Amongst the friends that gathered around Irving here, were Wilkie, Mackintosh, Basil Montague, and Coleridge, to the latter of whom he avows himself more beholden for the knowledge of the truth as it is in Jesus than to all men besides!

In the freshness of his reputation Irving was invited to preach the anniversary sermon before the London Missionary Society. This was in May, 1824. Though the day was wet and dismal, the building, Tottenham Court Road Chapel, was crowded long before the hour of meeting. He preached for more than three hours. In this discourse the old pent up fire broke out. Instead of an argument on behalf of the Society, it was rather a tremendous assault upon their whole system of operations. Indeed, "the machinery of evangelism" found no favour with Irving. Its prudence, calculation, and balance-sheets, were his disgust. The missionary should walk by faith and not by sight. He had the same Lord and the same promises that the apostles had. Let him live, and work, and die as they did. What had he to do with estimated expenditures and rates of exchange? Here Irving made his first marked divergence from the great body of his brethren. His discourse, instead of eliciting the usual vote of thanks, or request for publication, called forth a rejoinder from the Secretary of the Society before which it was delivered.

From the ideal missionary Irving turned to prophecy, a subject obviously demanding, for any safe treatment, the most solid judgment, with great modesty of interpretation; two qualifications in which, of all others, Irving was, perhaps, most deficient. He joined himself to a company of kindred minds, of different religious connections, who were wont to retire into the country to spend days together in the study of the prophetic Scriptures. From this time forth there is a clear and marked development in Irving's history. He now exhibited a singular combination of an apparent independence of judgment with the most simple and even ludicrous credulity in reference to anything strange and novel. The united judgment of the most solid and godly expositors of revelation weighed nothing in the balance against the utterance of an unknown dreamer. Whether it was the exegesis of a passage of Scripture, or a theory of medicine, the key of all the mysteries of revelation, or a secret for the prevention of all bodily disease, Irving's ear was open to receive it with the docility of a little child.

It was at this time—the fall of 1825—that God laid an arrest upon Irving's thoughts, which, it might have been hoped, would have turned them from mystic speculation upon the future to the realities of the present. His first-born son, in whose life the father's heart was peculiarly bound, was taken from him, and the wail of sorrow that broke under the blow sounds down through all the coming years of Irving's life. The journal—extending over six weeks—which he wrote to his wife, whom he had left in Scotland after this bereavement, is one of the most remarkable portions of his biography. With much that cannot command our assent, with abundant indications of rash and perilous intellectual activity, there is, nevertheless, so much that shows us a strong, earnest, toilsome, prayerful, living man, where he could toil, and love, and pray, that we can but lament the more deeply, as the loss of our common Christianity, the failure and errors by which such forces of good were finally neutralized.

In 1827 Irving's new church in Regent Square was opened. "Fashion," says Carlyle, "went her idle way," but a strong, and substantial, and united people remained. Writing to his father-in-law, he says, "In the morning I propose to expound the whole Epistle to the Ephesians, in order to clear out anew some of the wells of salvation which have been choked up, at least in these parts, and to see if there be not even deeper springs than the Reformers reached. In the evening I am to discourse upon the Sixth Vial, which I propose as a sequel to my discourses upon Babylon and Infidelity Foredoomed. I think that, by God's blessing, I can throw a steady light upon the present

face of Christendom and the world." This is the echo of the voice that we long ago heard floating over Gairloch. "You are content, I hope to go deep." He had now reached a depth from which he drew a doctrine which startled the whole Church. It was in reference to the Incarnation.

The question was, Whether the Son of God took upon himself human nature *fallen* or *unfallen*? or, in its mildest form as presented by Irving, "Whether Christ's flesh had the grace of sinlessness and incorruption from its proper nature or from the indwelling of the Holy Ghost?" "I say the latter," says Irving. Stated in this form, the doctrine would not readily arrest attention; but it was different when, speaking of the human nature of Christ, he thundered from the pulpit "that sinful substance;" when sitting down, he deliberately put on record and published to the world that "human nature was corrupt to the heart's core, and black as hell, and that *this* was the human nature which the Son of God took upon himself and was clothed with." This doctrine of the Incarnation became the very life of Irving's life, the power of his Gospel. As he maintained the perfect sinlessness of the Redeemer in fact, a common ground was found upon which he and his brethren of the London Presbytery were willing for a time to stand.

We have seen how early and how strongly Irving's mind had reverted to apostolic example as furnishing the form of ministerial faith and action. We now received the idea of *the restoration of apostolic gifts*. We say *received*, for with all his genius he seems rarely, if ever, to have started any of his peculiar beliefs.

The west of Scotland was under strong religious agitation in connection with the preaching of John Campbell, of Row, who had rejected some of the distinctive doctrines of Calvinism, and was prepared to enter into like views in regard to the perpetuity of all apostolic gifts.

Whatever difficulty there may be in explaining all the results which followed, it is evident that in the preaching and excitement there was a preparation for some uncommon manifestations. These soon came.

There was a little farm-house at the bend of the Gairloch, inhabited by a pious family of the name of Campbell. An interesting and beautiful daughter, Mary, lay upon her death-bed, as all supposed. It was Sabbath, and some of the household seem to have spent it "in humiliation, and fasting, and prayer before God, with a special respect to the restoration of the gifts." Not only is the sick person endowed with the power of tongues, but at the command of faith she rises from the borders of the grave and is made whole. Others experience similar effects.

Irving hears of the wonderful work. A dear child of his own is sinking in death. He has faith in the power of faith. But no miracle came. The power which had been revealed for the joy of others was withheld from him. The child died, and Irving bowed his head and travelled on into still deeper gloom.

The Presbytery of London began to move in the close of 1830 in regard Irving's doctrinal teachings. He denied their jurisdiction, and appealed to the Church of Scotland. His Session united with him in a testimony of his orthodoxy and repudiation of his heresy. The next year ushered in events that ultimately broke the bonds that had bound Irving so firmly to his Church.

We have seen the channel in which Irving's restless mind was working. The recovery of apostolic gifts and powers was possible. Scotland had already received the first-fruits. Why should not London. Why should not Regent Square repeat, on a more grand and glorious scale, the scenes of Pentecost?

A daily prayer meeting was appointed, which was ultimately attended by upwards of a thousand persons. Scenes follow which defy description, men and women crying out in unknown tongues, interrupting the preacher, singing, shrieking, exhorting, reproving both people and pastor. The confusion is extreme; not uncommonly the whole congregation rise from their seats in affright; some ladies scream aloud, others rush to the door. Some supposing a murder has been committed, shout to the beadle to stop the murderer. It is important to remark here, that the "gifted persons" were not the staid old Presbyterians who had formed the church and gathered around Irving at his coming. Almost without exception, they were new comers, not Presbyterians at all, but simply *Irvingites*.

We do not hold ourselves called upon to explain all the phenomena of these scenes. A man has lived to little purpose in the world if he has not learned to admit that there may be many things quite beyond his power of explanation. It does not follow therefore that these things are miraculous. An event may be inexplicable; it may even be supernatural, and yet be as far as possible from proving any such conclusions as Irving and his followers drew. To them it was nothing that the "tongues" were, in every sense, "unknown;" that they were intelligible to no mortal, and, therefore, of no mortal use; that there was no evidence, therefore, that they were tongues at all; it was nothing that speaking with actual tongues, if there were none to interpret, was forbidden by the inspired apostle; it was nothing that women were required to keep silence in the churches; it was nothing that apostolic gifts came in no such "degrees" as attended the development of these; that it did not require "about fourteen days" for these gifts to "perfect" themselves in the apostles; that God was not the author of confusion but of peace: all this was nothing. They had asked for bread, God had not given them a stone; they had prayed for the restoration of apostolic gifts, here was the answer. This was, to Irving, the unanswerable logic of faith.

The affair had reached its head. The strong common sense of Presbyterian Scotchmen could bear no more. They had idolized Irving; but if the choice must be made between him and the Church of their fathers with its faith and order, they cannot hesitate. But they make effort after effort to save him before proceeding to extremities. It is all in vain. They are content to go back and forward across Gairloch: he has found his depths.

The trust deed of the National Scotch Church property bound the congregation to the order of worship of the Church of Scotland. Upon the ground of a violation of this deed the trustees complained against Irving. The Presbytery of London was the body having the decision of the case by the deed. To the charge that, contrary to the usages of the Scotch Church, he had allowed the worship to be interrupted by various persons, men and women, some members of the Church, others not, his steady reply was, he allowed no interruption by *man* or *woman*; he only allowed *the Holy Ghost* to speak. The Presbytery sustained the complaints, and decided that Irving should be removed from his church. The house was immediately closed upon him, and he went forth with his followers to find another field and home.

In 1833 Irving was summoned by the Presbytery of Annan, from which he had received ordination, to answer to the charge of heresy. In obedience to the citation, Irving appeared in Annan. There was a great crowd. The charge concerned his doctrine in reference to the human nature of the Lord. His doctrine was that the Son of God took upon himself a *sinful* nature. It is true, he claimed also that that nature was perfectly sanctified from the first; but such perfect sanctification would have rendered impossible that

subsequent and constant struggle, *precisely like our own*, with the elements of sin which, to Irving, constituted the whole power of the Redeemer's sacrifice. Besides, it is not easy to see how one who needs regeneration himself can atone for the sins of others. It contradicts the whole teaching of the Jewish types, as well as the obvious sense of multitudes of express Scripture declarations as to the nature of the Messiah. Further, the nature which needs to be regenerated needs to be atoned for. To apply this necessity to Christ would destroy not only the contrast between him and the Levitical high priest, who had to offer first for himself and then for the people, but the very possibility of a vicarious atonement. When the victim itself needs to be atoned for, where is the hope of the offerer?

The Presbytery deposed Irving from the ministry. He did not hear the sentence. Just as it was about to be announced, a voice broke from the pew in which he was sitting, "Arise! depart! arise! depart! flee ye out of her! flee ye out of her!" This Irving at once interpreted as the voice of God—it was the voice of his friend, Mr. Dow—and rising, pressed his way out, exclaiming, "Stand forth! stand forth! What, will ye not obey the voice of the Holy Ghost?"

Returning from Annan in the triumphs of a martyr, Irving is put under the ban of the Spirit. The "power" forbade him to exercise any but the lowest office in the Church. Once more he bowed his head and held his peace. The man who had denounced Presbytery and General Assembly for subjection to creeds and confessions, prostrates himself with abject submission before these senseless deliverances.

Irving remained silent "until by the concurrent action in manifested supernatural power, both of prophet and apostle, he was called and ordained angel, or chief pastor, of the church in Newman Street, being the second who was set in that office."

Irving has reached his deepest depths. Whether he is a wiser, better, happier man, or more faithful to his Lord than those who have been content to go back and forward across Gairloch, to rest in the faith of ages, let the world judge.

His work was nearly finished. A physical system of extraordinary power was breaking down under the unnatural pressure to which it had been subjected. His health failed rapidly. But in the new light it had been revealed to him that disease was *sin*, and was to be overcome by faith. Irving took his lonely way into Scotland, fully persuaded that God would interpose for his deliverance. To the very borders of the grave he clung to this expectation. Only in the article of death did the truth seem to flash upon him. He murmured the Hebrew of the twenty-third Psalm, the death chant of so many pilgrims of earth and heirs of heaven, and his last words were, "If I die, I die unto the Lord. Amen!" and thus he passed away on the 6th December, 1834, at the age of forty-two. He was buried in the crypt of Glasgow Cathedral in the tomb of a stranger.*

OUR NATIONAL CHRISTIANITY.†

THERE are times in the history of a nation when it is peculiarly seasonable and appropriate that the national religious spirit should be stirred

* Abridged from the *Princeton Review*.

† Sermon (much condensed) on the occasion of the marriage of the Prince of Wales, by Rev. Professor Lorimer, D.D.

and called forth into loud and clear utterance; and it is one of the functions of the Christian ministry at such times to be at once the quickener and the interpreter of the spiritual feelings of the nation's heart, to be at once the prophet who claims them as a tribute to the King of nations in his name, and the priest who receives the nation's oblation of thanksgiving and praise and lays it upon the altar of Jehovah.

Now the present is *such* a time, both for the British nation and the British Church; a time of joy and gratulation for the nation, and a time of anxiety and distress for the Church. The whole nation has just been assisting at the festivity of the marriage of the young heir to the throne, and never in the memory of living men has there been such an unanimous and fervid outburst of public enthusiasm and loyalty, spreading and rolling like ocean waves over the whole length and breadth of the three kingdoms. But at this very time a cloud appears upon the ecclesiastical horizon, no bigger at present than a man's hand, but which apparently portends a storm which may soon cover the whole firmament of the British Church. I allude, of course, to the unprecedented fact of a bishop of the Church of England having stood forth to assert and maintain that the history contained in the Books of Genesis and Exodus is no true and real history, and that so far from Moses being the author either of the whole or any considerable portion of these books, it is very doubtful whether there was ever any such national deliverer and law-giver of Israel as Moses at all. It is passing strange that a bishop of the Church of England should think such views compatible with the retention of his Episcopal office. But he has just informed his brother bishops, in answer to their letter of remonstrance, that he intends to retain it, and that he considers it his duty to do so. A lengthened and painful controversy and conflict is now, therefore, inevitable. We are doomed to see the Church of England divided against itself on the fundamental question of the truth and authority of the Holy Scriptures. We are doomed, it is very probable, to see a question which enters so deeply into the national faith introduced into the arena of Parliament, for to Parliament, it would seem, the bishops will be compelled to go for power to deal with a case which is absolutely new and without precedent. And thus, in all probability, the faith of the British churches in the Divine authority of the Holy Bible, is destined to be tried by a severe storm of controversy and discussion. And though enlightened Christian men, who know because they have themselves examined the firm foundations of that faith, can have no doubt as to the triumphant issue of the conflict, still the crisis will be a painful one to the Christian feeling of all the British churches while it lasts, and will no doubt be hurtful to the unstable souls of many who are still weak in the faith, and to the easily seduced souls of multitudes who have as yet no faith at all.

In these opposite public conditions of the present time, you will perhaps be disposed to listen with interest and attention to some reflections suggested by them, which I propose now to address to you. And the short Psalm* before us will form a suitable point of departure for our thoughts. Composed upon occasion of a great national deliverance, in the days of the good king Jehoshaphat (2 Chron. xx.), it may be viewed in three distinct lights: as a jubilant outburst of national religious *feeling*, as a fervent expression of national religious *faith*, as a confident utterance of national religious *hope*.

1. We have here a jubilant outburst of national religious *feeling*. What a loud shout of adoration and praise does the verse beginning the Psalm at

* Psalm xlvii. "O clap your hands, all ye people; shout unto God with the voice of triumph," &c., &c.

once abruptly break into (verses 1, 2), "O clap your hands, all ye people," &c. Then mark the fervent sense of the Lord's distinguishing goodness and grace to Israel as a nation in fighting for them against all their enemies round about, and in not only granting them so fair a national inheritance in their native land, but in guarding and securing the possession of it to them from age to age (verses 3, 4), "He subdueth the people under us," &c. Note also, next, the jubilant acclaim of admiring praise which mounts to heaven, and presses through heaven's gate itself, in the train of the Lord of hosts, who having, so to speak, descended with his armies out of heaven to fight the battle of his beleaguered people, is now re-entering heaven again amidst the shouts of the cherubim and seraphim, having "gotten him the victory" (verses 5, 6, 7): "God is gone up with a shout, the Lord with the sound of a trumpet," &c. As though it were the aspiration of the nation to mix their jubiliations with those of the celestial hierarchies, and to march forward through the golden streets of heaven, in joint triumphal procession with the angels, to the very seat and imperial throne of God; and as though those lofty strains of the twenty-fourth Psalm had been struck from the national lyre at this very time of jubilee, "Lift up your heads, O ye gates; even lift them up, ye everlasting doors, and the King of glory shall come in. Who is this King of glory? The Lord, strong and mighty," &c.

Such was the religious feeling of Israel upon that occasion of public joy and congratulation. The people not only rejoiced, but rejoiced with thanksgiving. They not only clapped their hands and shouted, they made it a religious as well as a patriotic jubilee; they shouted *unto God* with the voice of triumph. And ought not our national joy to be a religious one also? Ought not the shouting of our people also to be a shouting unto God, as the Lord most high and adorable, the Great King over all the earth? Never was there a nation in the world's history more highly favoured than our own in all that belongs to national greatness and prosperity and happiness. At this present hour there is not a single nation on the earth that has half so much reason for gratulation and gratitude. It was the feeling of this, in truth, which lay at the root of the recent demonstration, and had most to do in kindling up such a blaze of popular fervour and enthusiasm. Well, then, all that remains to be desired is, that this national contentment and joy should be hallowed and sanctified and spiritualized into national thanksgiving and adoration and praise. The joy of Jehoshaphat and his people was not only a patriotic but a religious joy. Their song of gratulation rose into the sanctity of a psalm of praise. The nation's heart broke aloud into holy anthems. And so should ours. For God is the King of nations, the King of kings, God over all, blessed for ever. As St. Paul taught the sages and politicians of Athens, the *times* of nations in history, and the *limits* of kingdoms in territory, in rule, and in empire, are both ordained by the Most High, and they are ordered and ordained by him with a view chiefly to the religious and moral development of mankind. This religious development and life of the nations was the highest aim of God's dealings with them, even in pre-Christian times, and how much more must it be the last and highest end and attainment of national development now, under that Gospel dispensation which revealed God to mankind so much more fully than before, and hath brought life and immortality so clearly to light. And yet even now, with all our Christian advantages, no language can more adequately express this religious sense of national dependence and thankfulness than that of good King David, when, as his last supreme care, he had accumulated right royal store of materials for the erection of the national temple, and exclaimed, "Thine, O Lord, is the greatness, and the power, and

the glory, and the victory, and the majesty," &c. "And in thine hand it is to make great," &c.

2. We have here a fervent expression of national religious *faith*. The groundwork of the whole Psalm is the nation's faith in God, and in his holy, just, and beneficent government of the whole world—not only of Israel, his peculiar people and inheritance, but also of the heathen nations scattered over all the earth. It is a great misrepresentation to say, as some unbelievers have said, that the God of Israel was only a local and national Deity, as much so as any of the tutelar Deities worshipped by other nations. You see how opposite to that is the faith expressed in this Psalm, where we read not only "God is *our* King," but "God is the King of all the earth, God reigneth over the heathen." And it is added, "God sitteth upon the throne of his holiness." He is not only God most high, and greatly exalted in power and dominion, but as holy and pure as he is mighty and all-controlling, as greatly exalted in moral and spiritual excellence as in imperial might and majesty.

Such was the religious faith of the nation, without which it could not have had the religious feeling before described. And it was because its faith in God had been mightily quickened and invigorated by recent experience of his presence and power, that its religious affections were also intensified to such a pitch of fervour and enthusiasm. The faith of Israel in Jehovah was not a *speculative* faith, the result of high and deep thinking; it was not a *logical* faith, the result of reasonings and arguments; its specific and distinctive character was that of a *historical* faith, *i.e.*, a faith grounded in history—in their own history as a people. God had manifested himself in their history as he had manifested himself in no other. The rest of the nations he had left to the natural development of their own genius and power, and had not revealed himself to them by any supernatural interpositions either of word or deed. But to Israel he had revealed himself in a long series of miraculous interpositions both of word and deed, of which the record was preserved and handed down from age to age; and it was this historical revelation which formed the one firm ground of all their religious faith and life.

Nothing can be more manifest upon the face of the whole Old Testament than this, that the faith of Israel was founded upon their history and experience; and yet the Bishop of Natal would have us believe that the chief part of that history was no history at all, nothing but floating traditions, loose legends, and imaginary myths. In particular, the whole narrative contained in the Book of Exodus he alleges to be fictitious and unreal, *i.e.*, the whole history of their rise as a nation, of their national organization, their laws, their religion, and their habilitation in Canaan, everything, in short, that constituted their nationality and made them a people. The narrative records that in all these national transactions and affairs the hand of God was supernaturally revealed. But if the history is not real, then, of course, the hand of God was not revealed in any such supernatural manner. But if God did not so reveal himself to them, the question immediately arises, How, then, did the nation come into possession of its distinctive religious faith and life? The fact is acknowledged by all, and defies all dispute, that their faith and worship were essentially different from, nay, opposite to those of all the rest of the world. All the rest of mankind were Pagans or idolaters; only Israel had the knowledge, the faith, and the worship of the living and true God. But how did they come by their true religion, if their religious history was not real but fictitious? Here is an effect produced without any adequate cause to produce it. Admit the truth of the history, and the effect is explained; you have an adequate cause to produce it. Deny the truth of the history, and

you have still the effect to account for, and you find yourself unable to account for it at all.

You hear much of the difficulties of belief; but the difficulties of unbelief are as great or greater. Who can believe that either Judaism or Christianity could have come into existence, with all their broadly marked characteristics and differences from all other religions, without a causation of an equally characteristic and peculiar kind? They are both *historical* religions, *i.e.*, religions resting upon certain historical persons—Moses and Christ—and upon certain historical events recorded in the Mosaic and the New Testament books. Nothing can be more simple and satisfactory than the explanation of the rise and influence of both religions if you allow the histories to be real. Nothing can be harder than to account for the rise of both if the histories are fictitious. If you grant the miracles of Moses and Christ, then the religions are the natural and inevitable results of the miracles. But if you deny the miracles which preceded the religions, you only make the religions themselves miraculous, because then they become effects which have arisen without any adequate natural causes. You can find no natural explanation of them, and in the absence of any natural cause, you must either conclude that they had no cause at all, which is an absurdity, or else that they were themselves directly miraculous effects, which is certainly not more rational than to believe, as Judaism and Christianity teach us to believe, in the miraculous history of both Moses and Christ, which forms the basis of the religions. If the two religions had only been slightly different from the other religions of the world, then a natural explanation might have been sufficient to account for their rise as well as for the rise of the others. But since these two religions were totally different from all the rest, yea, totally opposite to them—as opposite as good and evil, purity and impurity, light and darkness—it is impossible they could have sprung from the same source as the rest—the mere natural mind, and heart, and understanding of man. For doth a fountain send forth at the same place sweet water and bitter? It is a plain conclusion of common sense that unlike effects can only spring from unlike causes, opposite effects from opposite causes, and that religions so full of the self-evidencing truth and spirituality and holiness of God, could only come from that God who is true and spiritual and holy.*

Such has long been, and such still is, to a vastly predominating extent, our national religious faith; and it rests upon such a solid basis of history and common sense, that I do not fear that it can ever be seriously shaken, much less overthrown. No doubt the controversy and the conflict which are at hand, or rather which are already begun, will leave some trace behind them, even in the thinking of believing men. Probably we shall have to acknowledge that in some places the text of the ancient Scriptures has been injured by the lapse of time and frequent transcription, especially in the matter of names and numbers. Probably, also, we shall all be led by the controversy to attach greater value than we have been wont to do to the self-evidencing power of Christianity—its power to prove itself, and to shine in its own light, like the sun in the heavens, without needing us to hold up to it

* As Dr. Merle d'Aubigné remarked in a sermon on the Incarnation, preached at Hamburg, nearly forty years ago, "The moral revolution which behoved to result from such a fact is positively the most striking proof that the fact really took place. A fable is not followed by any *such* effects. In the realities of holy character and life, which the faith of this event gave birth to, recognise the reality of the event itself. It is not permitted to falsehood to exercise a power of this holy nature; and that which forms and builds up the *kingdom of God* upon earth is not an imposture issuing from the gates of hell."—*Sermons*, p. 14. Hamburg. 1825.

the lamps and torches of human learning and criticism, in order to show that the sun is indeed shining. But at all events, the foundation of God standeth sure. The word of the Lord endureth for ever, and this is the word which by the Gospel is preached unto us. Let the rains descend if they will, and the floods come, and the winds blow, and beat upon the house of our national faith, and it shall not fall, because it is built upon the Rock.

3. A few words, in conclusion, upon the third aspect of the Psalm, and the thoughts which it suggests to us. It was, as I have said, a confident utterance of national religious *hope*. I mean, the hope that the God of Abraham would one day become the God of the whole earth; the hope that the people of the God of Abraham would cease one day to be straitened within the confines of one narrow land, and would become, by the conversion and inbringing of the Gentile nations, a people covering the whole world, from sea to sea, and from the river to the ends of the earth. The spirit of prophecy is in this Psalm, as in so many more, and with open prophetic eye the Psalmist beholds far down the vista of ages (verse 9) "the princes of the peoples gathered together," *i.e.*, of the heathen peoples, now no longer heathens. He beholds them associated together as the people of the one living and true God, in the bonds of the same faith and the same worship. And why must things come to that blessed issue at last? Because, says he, "the shields of the earth," the earth's rulers as well as ruled, the earth's princely protectors as well as their protected peoples, all "belong unto God." They are all his subjects *de jure*, and they shall all yet become his subjects *de facto*. They shall all, both kings and people, be gathered unto his kingdom. For did not the God of Abraham promise that he should be the father of a multitude of nations, and that in his "seed all the kindreds of the earth should be blessed"?

Such was Israel's grand hope as a nation; and it was gloriously fulfilled, though only in part. In the fulness of time Christ came as a light to lighten the Gentiles, and therein, in that very thing, to be the glory of his people Israel. The gates of God's kingdom were flung wide open to the world, and multitudes of convert souls poured in from the East, and from the West, and from the North, and from the South. But that was only a fulfilment in part; the hope still waits for its full accomplishment. Many peoples and their princes still remain to be gathered in. And is there any Christian nation now in the world who have more largely entered into that ancient hope of Israel than our own British nation? Is there any nation in the world which is able to do as much as our own for the evangelization of the world, by reason of its extended empire and vast system of colonization, spreading itself to every continent, and forming settlements in vast regions which till lately were wholly unoccupied, or even altogether unknown? And is there any other nation which has actually done as much in this great enterprise? though all that we have done, indeed, is far too little to answer to our immense responsibilities, too little to be commensurate with our national wealth and power.

It was the glory of Israel that their country and capital became the cradle of the Church and the mission house of the world, and that our Lord and all his apostles were of the seed of Abraham. That was the highest summit and the crowning diadem of their national honour, although there were too many of the nation who failed to see and recognise it. And if we so think of Israel's chief excellency and honour, must we not judge in like manner of what would constitute our own grandest and noblest distinction as a people and empire? And must we not earnestly desire, and pray, and hope, that as a nation we shall never slacken our efforts in this great work and mission, which our fathers began in their day, handing it

down to us their children, and which we in our turn are to hand on to our children and children's children?

It is a glorious post for a people to be in the van of the world's progress, and to be the foremost pioneers of civilization in all quarters of the globe. But what is civilization without true Christianity? A cup of gold, indeed, full of generous wine, but with deadly poison mingled with the cup. A royal banquet of delights and luxuries, but a banquet doomed to issue in disease, decay, and death. So ended the ancient civilization of Greece and Rome, and so, too, must our modern civilization end, but for the conservative, corrective, antiseptic power of Christianity. Yes, the Gospel of Jesus Christ is the true elixir of life to the individual, to the family, to the nation, to the world. It is the salt of the earth as well as the light of the world. Long, then, may our country continue to be the seat and centre of a Christian civilization. Long may it be her distinction, and ever more and more her distinction, that wherever she sends her ships and her colonists thither also she sends her Bibles, and her ministers, and her missionaries; that wherever she pitches her tent as the world's chief explorer and colonizer, there, Abraham like, she will also build her altar and call upon the name of the Lord, till everywhere "the wilderness and the solitary place shall be made glad, and the desert shall rejoice and blossom as the rose."

HINTS ON CHURCH BUILDING.

THE Presbyterian Church in England is steadily, if not rapidly, extending itself. New congregations are being added to it, and still other stations are projected. These new congregations, when they get strong enough to warrant it, will require suitable buildings in which to conduct their worship. There are also many of the existing churches which it is necessary and desirable to rebuild; necessary from the state of dilapidation and decay into which they are falling through age, and, at any rate, desirable, from the fact of their being uncomfortable, inconvenient, and ill adapted for their purpose. It has, therefore, occurred to us to offer a few practical hints for the use of those who are about to, or who ought to build.

In choosing the site for a church, whether in a town or in a country district, care should be taken to fix it as centrally as possible with reference to the congregation, and to secure an open and dry spot. In a town the ground should be of at least sufficient width to allow of windows being provided at the sides of the building, which should face into a good wide thoroughfare. In a country district the site should immediately adjoin a good road, and be generally easy of access.

As regards the much-vexed question of *style*. There is no doubt that the style of the building should be determined, to a great extent, by the locality: there should be no glaring incongruity between it and the buildings surrounding it. Apart from this, it is quite possible to erect a suitable, comfortable, and handsome structure, that will tell its purpose in its appearance, either in Italian or Gothic, though, at the same time, it would be much easier to produce an ecclesiastical Gothic than a classic building. In the minds of many the idea of a Gothic church is associated with narrow windows, gloom, an open, cavernous, echoing roof, obstructive pillars, and general discomfort. None of these things are necessarily characteristic of the style. It is quite practicable to have a church light, well ventilated, acoustically satisfactory, to have it so that every sinner may comfortably see and hear the minister, and yet to have it *Gothic* in style.

If the congregation have sufficient funds, they may add a spire to their

church—it gives prominence and importance; but let them beware of half measures. The thing should be well done or not done at all. Nothing looks worse than a stunted, badly developed spire; and one of respectable proportions cannot be built for much less than £400 over the cost of the church.*

In all churches there should be at least an end gallery. It greatly improves the acoustics of the building, and enables the architect to provide roomy entrance lobbies underneath it without producing an unsightly effect in the interior. When the number of sittings to be provided does not exceed 600 or 650, an end gallery will do very well; but for a greater number the accommodation should be got by side galleries. So far from being eyesores, these galleries may be constructed so as greatly to improve the appearance of an interior. Then it is decidedly the most economical way of seating a large number of people, as two sittings in a gallery do not cost more than one on the ground floor.

When the church is large and of considerable width, it is desirable to have the roof in three spans instead of one. This may be managed by continuing the gallery columns up to the roof, and throwing arches across from one to another. As the columns are of iron and very light, they do not offer any material obstruction to sight or sound, and the interior effect is greatly improved. There is considerable economy, too, in this mode of construction, as the walls and roof timbers may be made much lighter.

A point of the first importance both to minister and people is that the acoustics of the building should be satisfactory. The attainment of this result is much aided by the galleries. Fault is found, and very justly, with open roofs, that they swallow up the voice, besides rendering the church very hot in summer and cold in winter, owing to the readiness with which the external temperature is transmitted to the interior. By all means avoid open roofs; they are a solecism in a classic building, and not at all a necessary feature in a Gothic one. It is also desirable to avoid a flat ceiling; it is both unsightly and unsuitable for the proper transmission of sound. In a small place the ceiling may be coved into the roof from wall to wall; or, if it be a Gothic structure, then an octagonal form should be substituted for the circular. This form shows the principal roof timbers, and has the effect of throwing the ceiling into panels; and at the same time affords sufficient space between the roof and ceiling to prevent extremes of temperature being felt in the interior. If this form of ceiling be adopted, with end, or end and side galleries, and if an octagonal or circular recess, not too deep, be formed behind the pulpit for the purpose of concentrating and throwing forward the voice, and blank, unbroken walls and ceilings, as a rule, be avoided, and, at the same time, a proper proportion be preserved as to length, breadth, and height, the church will be found to be very comfortable both to speak and hear in.

It is also to be recommended that transepts be avoided. They are expensive, and, if of any depth, are apt to intercept and swallow up the minister's voice.

The fittings of the interior should be plain and substantial. The pews should be raised about four inches above the aisles, to guard against draughts, their backs sloping two or three inches, and the seats about half an inch towards the back. There should be no doors to the pews (they are only obstructions), and the space under the seats should in all cases be boarded up. The height of the pew backs above the floor should not exceed three feet, and they should present a perfectly even surface to the backs of the sitters. The minimum space allowed to each sitting should be two feet six inches clear by one foot eight inches. We are thus particular about the pewing, as too frequently the pews seem to be contrived more with the view of compelling the congregation to do penance than to worship in comfort.

The admission of daylight should be managed judiciously, on the one hand avoiding a gloomy, "dim religious light," and on the other any unpleasant glare. There should be no windows whatever behind the pulpit, otherwise it is

* This remark does not apply to small country churches, to which a suitable spire might be attached for about half the sum here stated.

impossible for the people to look at the minister without their eyes being painfully affected by the light.

The artificial lighting at night is best effected by means of sunlights placed in the ceiling, or depending a short distance from it; and if there be side galleries, the space underneath them should be lighted by brackets fixed to the walls. By these means the unpleasantness of a glaring gaslight being interposed between any of the hearers and the minister is obviated.

The heating should be by means of hot water, circulated underneath the aisles through metal piping. Hot-air flues are a constant source of danger to the building from fire, and the air is too much dried in the process to be wholesome; and stoves are too local in their effect, having a tendency to overheat the space immediately about them, and to leave the rest of the building insufficiently warmed. At the same time, the fixing and managing of the hot-water apparatus requires great care; and there should not be fewer than four rows of pipes, four inches in diameter, in each aisle, covered for their whole length with perforated iron grating, the pipes being laid in pairs in channels formed between the joists, with one row of grating over each pair.

Next in importance to having the church well adapted for hearing, is to have it well ventilated. There is nothing so distressing as the close, oppressive atmosphere of an ill-ventilated building. It affects both minister and people. The minister is unduly exhausted by his work, and the people rendered drowsy and incapable of paying proper attention. Or the suffocation is sometimes varied by their being almost blown off their seats by too great an influx of air. It is therefore very desirable to have some means of efficiently clearing off the vitiated air, and of providing a supply of pure air. In the plan I have to suggest, the heating and lighting play an important part.

And first, for the removal of the foul air, there should be provided in the space between the ceiling and the roof a large channel of rough deal, communicating with the sun-lights and with the external air. Where the ceiling is divided into three widths, there should be a channel to each part, and those at the sides may be smaller than the centre one. Over each gaslight under the galleries there should be an opening into a channel between two of the gallery joists, and leading into flues worked in the walls.

In order to admit fresh air, the channels in which the heating pipes are laid should communicate with the outer air by cross channels of wood running from them underneath the floor, and terminating in iron grates capable of being regulated by a slide. If these are provided in sufficient number, enough of fresh air may always be admitted; and in the winter, as this becomes warmed in its passage over the heating pipes, no inconvenience will be felt.

A school-room or lecture-room is a very desirable adjunct to a church, for the holding of week-day meetings and the Sunday school. If in the country, this, together with the vestry, may be built at the back of the church. But in a town, where ground is valuable, and indeed wherever economy is to be studied, it is better to place both beneath the church. If this is done, the floor of the church should be raised about seven feet above the ground, and thus the school-room will be light enough, and, by a little careful drainage, may be rendered perfectly dry. There are many advantages in this plan. The school-room can then be made a large useful place at a very moderate cost, and the church gains an importance and dignity by the additional height acquired, besides being warmer and better for speaking in.

In conclusion, we would say that we should like to see our Synod go thoroughly into this subject, drawing up a set of rules or suggestions for the guidance of congregations that contemplate building; and, in the event of a Church Building Fund being established, making it a condition that these rules be complied with in all cases where grants may be made in aid of new erections.

Missions.

A VALEDICTORY service, in connection with the departure of the Rev. Carstairs Douglas and Dr. Maxwell, as missionaries to China, will (D.V.) be held in Trinity Church, Church Road West, Lower Road, Islington, on Thursday evening, 2nd July, at seven o'clock.

The Rev. Dr. Hamilton, Rev. Carstairs, Douglas Dr. Maxwell, Rev. Alex. Roberts, and Rev. W. Ballantyne, will take part in the service.

We have pleasure in inserting the following:—

Received from a friend in Manchester, per the Rev. Dr. Munro, a Copying Press, as a gift, for the use of the missionaries of the Presbyterian Church in England, at Amoy.

The Press, with its accompaniments, may be fairly valued at the sum of £10. And it is hoped by the benevolent donor, that it will save much of the time of our esteemed missionaries in copying documents and letters.

ADDRESS DELIVERED BY OUR NEWLY APPOINTED MEDICAL MISSIONARY, DR. MAXWELL, AT LAST MEETING OF SYNOD.

MODERATOR AND CHRISTIAN FRIENDS,—

It is now upwards of three years and a-half since my thoughts were first so attracted to the work of medical missions, as that I felt it to be a very probable thing that I should ultimately be engaged in them. The thoughts which urged me then to deliberate, not on the question of deserting my profession, but of turning my powers of labour in that profession to the best possible advantage in the service of Christ, were the thoughts which finally weighed with me, in offering, when a fitting opportunity arrived, my services to the Foreign Mission Committee of the Church.

In the first place, it has ever appeared plain to me in contemplating the work which our Lord has left for his servants to accomplish, and in contemplating, moreover, the more personal gain of growth in grace and of an increasingly abiding sense of our Lord's presence with us, that anything short of a whole hearted consecration to his service would be a simple turning

away of our eyes from Christ's highest gain in us and our highest gain in him.

In the second place, it has not appeared less plain to me, that, over and above the relative capacities, social and domestic, in which a man is expected to glorify the Lord, his public profession or occupation—that profession wherein the call of God has found him—is only another vantage ground from which he is to glorify his Saviour. It has seemed to me that the true measure of the worthiness of any calling is the privilege it renders of direct service to Jesus, and that the nearer any profession can be brought into the direct service of the Redeemer, the higher is the duty and the privilege so to use it.

The ultimate practical development of these thoughts has been brought about by, among other reasons, on the one hand, the call of the Church, and on the other by certain tendencies of natural disposition, and a peculiarity of professional training, which seemed to point to the mission field as the most proper sphere of labour. And though it is, I believe, a novel thing that any one in my profession should appear before the Synod of the English Presbyterian Church as one of its appointed missionaries, and though it is indeed a more or less novel thing, in modern times, that the Church of Christ should employ paid laymen in any of its higher work at all, yet I trust that the days are dawning when men of all professions shall be found rejoicing to bring their own peculiar work more directly into connection with the service of Jesus, and when the Church herself, with clearer views of the means by which she is to penetrate to the lowest depths of society, and reach out to its furthest ranges, and with larger means at her command or more faith in the willingness of her Master to provide the means, shall not hesitate to gather to her service every help in whatever profession it is to be found.

There was a time, Moderator, when the healing art was of much more significance in the Church than it is now, a time when it was a leading agent in the establishment of the Church. Its power lay not only in its significant testimony to the heavenliness and love of the doctrine preached by those who healed, but in the channel also which its kindness opened up, along which the Gospel could flow even till it reached the heart of many a poor sinner. And though the gift of healing is lost in its significance as a testimony to the truth, it yet remains in all its power as an instrument of ex-

ceeding value in overcoming the unwillingness of the natural heart to listen to the things of God. Even here among the sick there are few voices so efficient in leading the sufferer to look to Jesus as that of the Christian physician, and much more must this be the case in lands where Western science has not penetrated, and where many of the labours of the medical man must appear little short of miracles. Such an agency, if fairly cast at the feet of Jesus, must necessarily be one of exceeding value in his cause. The Church cannot overlook it, especially in the heathen field. It is manifestly one of her mightiest agencies there; and while I do feel exceedingly thankful that it has pleased God to move your Committee to accept my offer of service, I also feel assured that in taking such an agency under your own direction, you are only treading in the way of faithfulness to Christ. Some doubts were at first entertained, I believe, as to the ability of the Church to manage aright a medical mission for lack of a proper supervising board. I cannot myself see that this argument is of other than nominal value. The Church certainly ought not to send out men whose faithfulness is not approved, but once satisfied of that, there is but little difference in her relationship to them and to her regularly ordained evangelists. She has entrusted them alike with Christ's work, she is satisfied of their singleness of purpose, she is clear as to the value of the agency, and for the rest she is dependent on the reports which they as her agents may send home from time to time. There is no other body which is fairly entitled or really able to take charge of a medical mission except the Church herself. It is the only plan to ensure a right and happy and successful co-operation in labour, that both evangelist and physician should be under the same government and alike wholly employed by the same Board. It is quite true that a Christian physician dedicating himself to such work might labour in those regions and not only support himself but largely help the cause of Christ also, but it is also true, and much more to the point, that the Church in her efforts to reach the heathen should wield in her own hands, and not through the medium of another, that element of practical kindness which she desires may be recognised as very intimately associated with her doctrine and message. It is extremely desirable that a reality of kindness which they can appreciate, and which it is probable they may esteem very highly, should be clearly felt by the heathen mind to spring from the same fountain as those streams of more blessed healing to which their eyes may yet be blind. But however satisfied the majority of the Church may be as to the

practical benefits which must flow from such a union as I have sought to portray, it is still to be presumed that in the minds of not a few there may be some misgiving at the thought of having an agent whose whole thoughts and time would be taken up in the work of attending to the body only. And justly so, if such a thing might be. But what true servant of Christ is there who, setting forth with the one object of bringing the heathen to Jesus, would arrogate to himself the choice of the exact method of his own work, and would refuse to embrace what higher and better opportunities might be afforded him, through the Spirit, of accomplishing his great aim. For surely we have, as Christians, this blessedness above all other men, of knowing the end for which we have to live, and of having the spirit of infinite wisdom to guide us to that end; and while it is quite possible that there might be times and occasions in the medical missionary's career when he might have but little room for ought else than continued attentions to the wants of the body, it is also more than probable that, in Christ's service, he would have abundant opportunity for speaking directly home to the heart and conscience concerning the things of the kingdom of God. It is indeed hard to anticipate what any missionary's life may ultimately prove to be. He has to adapt himself to a variety of conditions, which he can only appreciate aright when he sees them face to face; and often, I believe, his most darling plans will have to be sacrificed to the plainer teaching on the spot of what the best ways and methods of working are.

I need scarcely say that I trust I feel the weight of the position I desire to assume. It is a grave and serious thing to enter upon the professed service of Christ in the lowliest sphere, and it is graver still to stand in any of the high places of the field. It is yet graver for one to be associated with men whom you must honour as tried and valiant soldiers of the Cross. But the work lies waiting, and the work must be done, and he upon whose conscience it is laid must go forward when other and more worthy labourers fail to present themselves. I humbly hope that in all this matter my desire is for the glory of Jesus. I cannot but say that, for his sake, I feel glad and proud to do that which the men of this world are daily doing for the sake of name and fortune, forsaking their kindred and country and braving many perils by land and sea. I cannot but say that it has pained me to see the call of the Church to her sons in these islands to come forth to the help of the Lord against the gods of the heathen, so sparingly and unworthily answered, and that it is a joy in any measure to diminish this blot on the

Church's fair name and honour. It is surely high honour for the youth of the Christian Church to be asked in these days to make this sacrifice for their Master. It is not in every age that he opens up the way so plainly and calls them to such honourable and glorious service. And surely he himself will gird for the conflict those whom he thus calls.

It is in this confidence, and craving only, as my brother Mr. Douglas has already done, more and more of the Church's prayers, that I desire to join the band of labourers in China, trusting that he who has so graciously led, and favoured, and blessed me hitherto would lead and bless me still.

Collections and Donations.

FOREIGN MISSIONS.

| | | | |
|--------------------------------------|----------|---------------------------------------|---------|
| Tweedmouth—Collection . . . | £0 16 0 | Parkgate—Collection . . . | £30 5 2 |
| Belford—Collection . . . | 1 4 0 | Risley—Collection . . . | £1 10 0 |
| Etal—Collection . . . | 3 14 8 | Association . . . | 0 10 9 |
| Brampton—Collection . . . | 0 10 0 | Wharnton and Swinton—Collection . . . | 2 0 9 |
| Whitehaven—Collection . . . | £6 13 10 | Birmingham— | 1 0 0 |
| Sabbath School . . . | 1 9 0 | Broad Street—Collection . . . | 7 0 0 |
| | 8 2 10 | New John Street—Collection . . . | 4 0 0 |
| Alnwick—Collection . . . | 2 0 0 | Dudley—Collection . . . | 4 1 6 |
| Bavington and Ryall—Collection . . . | 5 7 0 | Alderney—Collection . . . | 0 11 0 |
| Glanton—Collection . . . | 3 16 0 | Guernsey—Collection . . . | 2 0 0 |
| Thropton—Collection . . . | 1 9 6 | Brighton—Collection . . . | 19 0 0 |
| Warringford—Collection . . . | 1 2 9 | London— | |
| Wooler—Collection . . . | 3 0 0 | A Youth . . . | 0 1 0 |
| Falstone—Collection . . . | 2 0 0 | Chelsea—Collection . . . | 18 17 6 |
| North Shields—Collection . . . | 20 2 6 | John Knox, Stepney—Collection . . . | 9 0 0 |
| Newcastle-on-Tyne— | | River Terrace—Collection . . . | 14 18 6 |
| John Knox—Collection . . . | 10 0 0 | Subscriptions . . . | 5 11 0 |
| Trinity—Collection . . . | 8 5 0 | | 20 9 6 |
| Isaac Freeman's family . . . | 0 15 0 | Paddington . . . | 12 8 6 |
| | 9 0 0 | Marylebone— | |
| Liverpool— | | A Friend . . . | 0 5 0 |
| Canning Street Association . . . | 50 0 0 | Miss G. King . . . | 0 5 0 |
| St. Peter's—Collection . . . | 14 7 9 | | 0 10 0 |
| Sabbath School . . . | 8 0 0 | | |
| | 22 7 9 | | |
| Manchester— | | | |
| St. Andrew's—Collection . . . | 29 0 0 | | |
| Salford—Collection . . . | 6 0 0 | | |
| Birkenhead—Collection . . . | 21 0 0 | | |

JAMES E. MATHIESON,

Joint Treasurer.

77, Lombard Street, London, E.C.

Presbyteries' Proceedings.

PRESBYTERY OF NORTHUMBERLAND.

AN adjourned meeting of this Presbytery was held at Thropton, May 27th, 1863, and duly constituted. *Sederunt*: Rev. A. Hoy, (Moderator), Rev. Dr. Anderson, Messrs. Huie, Cathcart, Fergus, Forsyth, Benvie, Douglas, Fotheringham, Brown, Barrie, and the Clerk, ministers. Minutes of the last meeting were read and sustained.

Certain documents connected with the congregation at Newbiggin were laid on the

table: after being read these were found to be so informal that the Presbytery could not entertain the subjects to which they referred, but ordered the Clerk to transmit said papers to the Moderator of the Kirk Session at Newbiggin, that he may deal thereanent as he and his Session may see cause. The Presbytery further instruct their Clerk to intimate to the Moderator of the Kirk Session at Newbiggin, that the following members, Messrs. Barrie, Waugh, Brown, Fotheringham, Douglas, and Benvie, are enjoined

by the Presbytery to supply ordinances at Newbiggin, at such times as their services may be required and can be conveniently rendered, between this and the next quarterly meeting, and that he is hereby instructed to communicate with the said parties in regard to said supply, it being understood that the preacher at Newbiggin be available to supply the pulpits of the officiating ministers.

The following were appointed as specimens of trial at next quarterly meeting for Mr. William Addison, a theological student of one year's standing within the bounds: Hebrew Grammar (Deuteronomy 29th and 34th chapters); Greek (Acts of the Apostles); History (5th century); Theology (Confession of Faith, with Shaw's "Commentary," 1st to 10th chapters inclusive); Evidences (Bayne's "Testimony of Christ to Christianity").

The Presbytery then proceeded to the site of the new church: after the usual services of praise, reading the Scriptures, and prayer, the foundation stone was laid by James C. Stevenson, Esq., South Shields, with the usual formalities. A bottle containing documents and coins was deposited therein.

Presbytery adjourned to meet at Morpeth on the second Tuesday in July, at twelve o'clock. Closed with prayer.

PRESBYTERY OF BERWICK.

THIS Presbytery met on Tuesday, the 5th May, at Bankhill Church, Berwick-on-Tweed, and was duly constituted by the Moderator, who afterwards delivered an address on the Theology of the Nineteenth

Century, and our duty in regard to it. The thanks of the Presbytery were tendered to Mr. Valence for his excellent and seasonable address.

Elders' Commissions from the Sessions of Horncliffe and Tweedmouth, in favour of Messrs. James Pastow and Andrew Pike respectively, were given in, read, and sustained.

The Moderator's term of office having now expired, he proposed the Rev. Wm. Haig as his successor; which was unanimously agreed to, and he, Wm. Haig, was appointed Moderator for the current year, and took the chair. Mr. Haig reported, that, as appointed, he had preached at Bankhill Church on the 15th day of March, and declared the church vacant; and thereafter moderated in the Session, and made arrangement for pulpit supplies and the hearing of candidates; that candidates were being heard.

The Presbytery unanimously agreed to record their thanks to the friends of the church, for their liberal gifts of books to the Session's libraries, recently forwarded to the care of each of the ministers.

The Presbytery appointed Messrs. Valence and Haig, ministers, and Mr. R. Lockhart, elder, to represent them in the Commission of Synod.

Mr. Fraser gave notice for each meeting of a motion, proposing the adoption of a Presbyterianial Schedule of queries to be returned by the brethren.

The next meeting of Presbytery was appointed to be held at Berwick, on the first Tuesday of August next, at twelve o'clock noon.

Intelligence.

CARLISLE.—The new church which has lately been erected on Warwick Road was opened on Sunday last for religious service. The congregation for whose use this church has been erected has been in existence in Carlisle as a body for nearly four years, and for a considerable period have conducted their services in the Athenæum, under the direction of their pastor, the Rev. Wm. McIndoe. During the last two or three years the number of worshippers has been largely increased, and with the view of still further increasing their numbers and permanently establishing themselves, it was deemed essential to have a building of their own, which they have just now obtained. This is a brief record of the history and progress of the church up to about December

last, when a *soirée* was held, at which it was announced that the members themselves had raised about £700 towards the erection of a new church, and this was considered sufficient to warrant the commencement of the undertaking. Since that time the work has gone on uninterruptedly and with remarkable activity. The sole contractors for the building were Messrs. Nelson, of Carlisle, the design having been furnished by Mr. Raeburn, architect, Edinburgh. We understand the total cost of the church will be about £1,650. The design is Gothic, and though plain and simple in external appearance, the church is nevertheless ornamental to the locality. The whole of the details of the interior have been carried out with strict uniformity, and the result is a

comfortable place of worship, capable of accommodating above 700 people. Beneath the church is a spacious hall, to be used as a Sunday-school and for other purposes. The opening services were conducted in the morning and evening by the Rev. Dr. Hamilton, of Regent Square Church, London; and in the afternoon by the Rev. W. McIndoe, the pastor of the congregation. The attendance at each service was very large and the collections amounted to upwards of £40. On the Monday evening following a most successful tea meeting was held in the hall below the church, above 500 people sitting down to an excellent repast of tea and cake. After tea the company adjourned to the church above, when the Rev. W. McIndoe took the chair, being supported on the platform by the Rev. Dr. Hamilton, London; Rev. N. Wight, Carlisle; Rev. Mr. Taylor, Brampton; Rev. Mr. Milne, Canonbie; Rev. Mr. Grierson, Irongray. The Chairman expressed thankfulness for the success which had attended their efforts, and stated that subscriptions to the amount of nearly £1,000 had been realized or promised. To show that they were supported by Christians of all denominations, he read a note from Mr. Head, enclosing a cheque for £10 as a donation towards the building of the church. The meeting was afterwards suitably addressed by Revs. Mr. Guerson, N. Wight, Dr. Hamilton, and Mr. Milne. Mr. McIndoe and his congregation, we need hardly say, deserve all the sympathy and aid which the Church can give them.

KENSINGTON.—The new Presbyterian Church at Kensington was opened for public worship on Sunday, May 24th. The Rev. Mr. Arnot, of Glasgow, preached in the morning, and the Rev. Dr. Hamilton, of Regent Square, in the evening. The Rev. Dr. Horatius Bonar preached on Sabbath last, the 31st ult.; and on Tuesday evening the Presbytery of London met for the ordination of the Rev. Gavin Carlyle, M.A. The church was crowded to overflowing at all the opening services on the two Sundays, and was well attended on occasion of the ordination. The building, which is Gothic, and of stone exterior, is one of the most attractive Presbyterian churches in London. The ceiling is arched, and excellent for sound. The ordination excited much interest in the neighbourhood. The Rev. W. Chalmers delivered the charge, and the Rev. Mr. Davidson, of River Terrace, Islington, preached. The collections at the Sunday opening services were £125—a fair sum, when it is remembered that those who were able to give large sums had subscribed already, or intended to do so, in other ways. This congregation was begun two years ago in a

small hall—the only place procurable in Kensington—by Mr. Carlyle. In this hall there was not much room for development, but there was brought together various friends of the Presbyterian cause, who felt the importance and need of establishing a Presbyterian congregation in this rapidly-increasing and most influential neighbourhood. The cost of this building has been about £4,000—considerably more than was estimated—and there still remains a fair sum to be collected, but everything augurs well for the future of the cause. No district in London is increasing with such rapidity, and new Scotch families are added every day. In a few years, this bids fair to be one of the most important of the London suburban churches. The attendance at the opening services has not only been numerous but most influential, many persons of high rank and of fame in literature and art having been present on all occasions.

THROPTON.—The foundation-stone of a new Presbyterian Church, now in course of erection at Thropton, near Rothbury, Northumberland, was laid on Wednesday week, by James C. Stevenson, Esq., of South Shields, in the presence of a large company. The new church occupies the site of the old building, with extended space. The plan consists of a nave, having a five-sided apsidal termination at the east end. On the north side of the building, at the north end, is a tower surmounted by a spirelet. On the south side there will be a small vestry. These objects will form picturesque breaks in the outline. The body of the church will be seated for 300, with an arrangement that provides three lines of seats with two ambulatories. The pulpit and precentor's desk and table will occupy the centre of the apse. The roof is to be open-timbered, showing the arched ribs to the principal rafters at each bay opposite the buttresses, and the interstices of the rafters and purlins will be plastered. As the edifice is in progress, the stone chosen for the observance was a corner foundation-stone of the vestry. The Presbytery of Northumberland met in the manse, and after the transaction of the usual business, proceeded to the new building. There were present the Revs. D. S. Fergus, Thropton; A. Hoy, J. Blythe, Dr. Anderson, J. Huie, D. Fotheringham, S. Cathcart, J. Brown, A. Forsyth, J. Benvie, J. Barrie, and J. Douglas. The proceedings commenced with praise and prayer. Mr. Stevenson then laid the foundation-stone, and placed, in a hollow made to receive it, a bottle containing the following writing: "The foundation-stone of this church was laid by James C. Stevenson, Esq., of South Shields, on the 27th day of May, 1863, in presence of the

Presbytery of Northumberland, members of the congregation of Thropton, and others: office-bearers of the congregation for the time being, D. S. Fergus, minister; Messrs. John Riddell, John Carr, Joseph Nichol, Edward Potts, elders; Thomas Nichol, John Ord, managers. With the ministers, elders, and managers, were associated Messrs. J. Henderson, J. Crawford, and J. Brown, forming the building committee for the erection of the church; architect, Mr. F. R. Wilson, Alnwick; contractors, Messrs. Hunter, Pyle, and Weatherstone." Besides several coins of her Majesty's reign, there were also enclosed in the glass vessel two numbers of the *Weekly Review*, containing reports of the Proceedings of the last Synod of the English Presbyterian Church, the February number of the *English Presbyterian Messenger*, the *Alnwick Mercury*, and the *Juvenile Messenger*. After depositing the vessel in the cavity made for it, and cementing a slate over it, Mr. Stevenson made a few appropriate remarks on the efficiency of the Northumbrian Presbytery, and the conviction he entertained that the fruits of the lessons learnt in that edifice would be disseminated over the kingdom in the lives of the learners. On the conclusion of the ceremony, the company, numbering fifty, sat down to an excellent dinner in the large room of the village inn. The Rev. D. S. Fergus occupied the chair; the architect, F. R. Wilson, Esq., filled the vice-chair.

HANLEY, STAFFORDSHIRE.—The annual tea-meeting in connection with the Sabbath school of the English Presbyterian Church, Hanley, was held in the school-room on the 9th inst., when about 200 sat down to an excellent tea. After tea Mr. Crowe, the minister of the church, was called to the chair. In the course of his remarks Mr. Crowe said: Some months ago, some of you will perhaps remember, the *British Workman* supplied us with a beautiful print, or picture, in which Queen Victoria was represented as presenting a large family Bible to some native Indian or African chief, and accompanying the gift with the remark, "This is the secret of England's greatness." I was rejoiced when I saw that; and whether our beloved Queen said so or not, I believe the statement is an undoubted truism; and just in proportion as the Bible is prized by any nation, in like proportion, I believe, will the peace, the stability, ay, and the material prosperity of that nation be. Three hundred years ago, Spain, for example, was, in many respects, one of the foremost kingdoms in Europe. But at the period of the blessed Reformation Spain rejected Protestantism and the Bible. Spain still rejects the Bible, and either imprisons or banishes those who would either read or distribute the

living and enduring word. And the consequence is, Spain has dwindled down to a seventh or eight rate European power. In Spain the mass-book and the confessional have been substituted in room of the Bible and the preaching of the Gospel. And what has all that mockery and mummerly done for her? Just what the great Italian orator said it had done, when with terrible sarcasm he declared, "Popery found Spain a nation of heroes, but has left it a nation of hens." The Secretary then read the annual report, which showed the Sunday-school to be in a very prosperous condition, considering the sad destitution that prevails in the town, the staple trade being nearly ruined by the American war. Excellent speeches were then delivered by the Revs. Messrs. Crole, of Stafford, Monck (Baptist), and Cook (Wesleyan), of Hanley. A vote of thanks to the ladies who presided at the tea tables was then proposed by Mr. Mason, superintendent, and seconded by Mr. Frannaghan, secretary of the Sunday-school. Suitable hymns were sung during the evening by the choir. The Chairman also exhibited a few volumes, as a specimen of a large and valuable donation of books presented by a few benovolent gentlemen to each congregation of the English Presbyterian Church as a commencement of a session library for the use of the ministers.

SLAVONIC PROTESTANTS IN THE AUSTRIAN EMPIRE.—The following piece of intelligence has been forwarded to us by the head master of the Grammar School, Bury St. Edmunds:—It is not generally known that the present year is being celebrated as the thousandth anniversary of the conversion of the Slavonians to Christianity by Methodius and Cyrillus, the sainted brothers of Thessalonica, who entered upon their work in 863 at the request of Rastislaw, Duke of Moravia. The works of the English Wickliffe were carried to Bohemia by the attendants of the Bohemian wife of Richard II. of England, the study and defence of which brought John Huss to the stake at Constance in 1415. After this, the Bohemians repelled no less than five crusades, supported by the whole power of Rome and the German Empire, conquered special privileges from the Council of Basel, and maintained their religious liberty till 1620, when the husband of Elizabeth, daughter of the English James I., was driven from the throne of Bohemia after a reign of only one winter. The country was then converted to Romanism by the simple reduction of the population from 4,000,000 to 800,000 no less than 36,000 noble families leaving the kingdom for their faith's sake. But the Patent of Toleration issued by the Emperor Joseph II. in 1781, brought to

light many thousands of concealed Protestants, and on April 5, 1861, a further ordinance proclaimed not merely toleration, but religious equality in the Austrian Empire. Thus, it is easy to see, that the present year of jubilee is a very important one in the great struggle against the darkness of Romanism. And the Bohemian and Moravian Protestants are so poor that none can tell the importance of British sympathy at the present crisis.

R. A. MACFIE, Esq., of Liverpool, with his usual liberality, has given another proof of his interest in our College, in the valuable gift of a copy of "Wilson's Bible Student's Manual" to each of the students.

PRESBYTERIANISM IN DARLINGTON.—A new station has recently been opened in Darlington, under the superintendence of the Newcastle Presbytery. Many Scotch and Irish Presbyterians have for years past been located in this important town, and a considerable number of Welsh families have found employment in the extensive iron works recently established. Till now, of course, these have with great reluctance been scattered among the

various churches and chapels in the town. But a numerously-signed requisition has at length secured from the neighbouring Presbytery the pledge of a regular supply of ordinances. The hall of the Mechanics' Institute has been secured for twelve months for public worship, and last Sabbath the Rev. Mr. Blake, from Sunderland, inaugurated the movement, preaching two heart-stirring and very suitable sermons from John's Gospel xii. 21, and Ephesians iii. 8. In the course of the services tears of delight filled many eyes, especially during the service of praise; and some, on their way home, said it was the first time for twelve or even twenty years they had worshipped God according to the good way of their fathers. A collection of £30 14s. 8½d. was made at the the two diets of worship. The hope has been held out that after a few of the ministers of Newcastle Presbytery have kindly given us supply on successive days, distinguished ministers from Scotland will visit and labour in this willing field. With a population of 17,000, the accommodation in all the churches here at present does not much exceed 5,000.

Correspondence.

To the Editor of the English Presbyterian Messenger.

Chester, May 18th, 1863.

MY DEAR SIR,—In the statement which appeared in the MESSENGER of last month, respecting the Presbyterian Church in Chester, there is an error of the press, which I shall be obliged by your allowing me to correct.

It is not "Robert Barber, Esq.," but Robert Barbour, Esq., of Manchester, the well-known friend of our Church, who has,

with his usual munificence, offered to build a front to the church and school, at a cost of £300, on condition that the proposed school shall be erected free from debt.

There is another inaccuracy (though not of the press) which I ought to notice. It is not "the average attendance" at the Sabbath school, but the number of scholars on the Roll, which is 230.

I am faithfully Yours,

W. HUNTER.

Notices of Books.

The True Yoke-fellows in the Mission Field. The Life and Labours of the Rev. John Anderson, and the Rev. Robert Johnstone. By Rev. J. BRAIDWOOD, M.A. London: James Nisbet & Co., Berners Street.

THIS volume is worthy of a much more extended notice than our space will allow

us to give it. Our regret, however, is somewhat diminished by the thought that it has already been for a considerable time before the public, and has received from all portions of the press the highest encomiums. We heartily endorse the warmest praises that have been bestowed upon it. It is without doubt one of the most valuable

contributions to missionary biography which have been recently given to the Church: well written, full of information, and pervaded by the finest Christian spirit. We do not envy the man who can read it without benefit—without having his soul kindled by a portion of that living fire which animated to such a sublimity of love and devotion the lives of John Anderson and Robert Johnstone. As a work it perhaps labours under one disadvantage, that of running two biographies into one, though we cannot see how this could have been avoided. The two brethren were united so long and so closely together in spirit and work—a Christian picture of Jonathan and David—that it seems natural and even necessary that as in life so in death they should not be divided, but remain together in the view of the Church under one common memorial. They have, happily, found a biographer worthy of his task. Mr. Braidwood laboured in Madras for many years as their colleague, and was personally acquainted not only with their doings but with their inmost life. He has brought to his work all the requisite qualities—sympathy, reverence, knowledge, and cultivation, and he has produced a volume which will be an enduring monument not only to the departed brethren whose inscription it bears, but to him who so faithfully and lovingly raised it. For an account of the training, self-devotion, and missionary labours of Messrs. Anderson and Johnstone, and of the establishment, constitution, and progress of the Madras Mission, we must refer our readers to the work itself, which should find a place in every Christian library.

Our Unemployed Females, and what may best be done for them. A Paper read before the Manchester Statistical Society, by the Rev. ALEXANDER MUNRO, D.D.

THIS eloquent and thoughtful paper is the fruit of much well-directed observation and of personal intercourse with the class about whose interests it is concerned. Dr. Munro and his congregation have rendered invaluable service to the great benevolent movement which, up to the present time, has succeeded in supporting half a million unemployed operatives. For many months back some hundreds of females, thrown out of work by the closing of the mills, have assembled daily in the Grosvenor Square Lecture Hall, under the superintendence of the ladies of the congregation, for the purpose of sewing and engaging in other labours of a more intellectual and not less remunerative sort. By this active and beneficent connection with the unemployed females of the cotton district, the Doctor has been led

to study closely their condition and wants, and the best means not only of assisting them in their distress, but of turning the present crisis to good account. After showing the magnitude of the distress, he decides, and we think on good grounds, against any "undue stimulatory" being given to emigration. He shows ably and clearly that "a wholesale deporting of multitudes may be hazardous to themselves, detrimental to the communities at home, and even to the colonies into which they are thrown," and then proceeds to point out several ways in which females may be employed so as to reap a benefit not only in the time of their forced idleness, but in the brighter future which we anticipate, yea, and to leave a benefit to their descendants. Special prominence is given to sewing classes, public baths and washhouses, and poor men's kitchens, as institutions which are fitted to give an education on matters closely connected with domestic life, and therewith to give increased elevation and comfort to the homes of the working class. As our factory females are deplorably ignorant of the simplest concerns of home management, any means that can be contrived for their improvement in this respect should be heartily hailed and fairly tried. Dr. Munro has large and philanthropic views regarding the operative community, which we like to see uttered, and which, if they were fully and universally acted upon, would give a new and fairer aspect to society. We thank him for his seasonable pamphlet. Suggestive as well as practical, it deserves to be much read and pondered.

The Worship, Rites, and Ceremonies of the Church of Scotland. By A CHURCHMAN. Edinburgh and London: William Blackwood & Sons. 1863.

A MOST interesting and useful pamphlet, which ought to be put into the hands of every Presbyterian minister. Though there are some things in it to which we take exception, there is very much to which we give our hearty assent. The author is learned, capable, and dispassionate, and has given us a full, and, on the whole, a fair exposition of the history of the forms of worship which prevail in what is called the Reformed Church, to distinguish it from the Romish and Anglican Churches. He favours the apostolic model, but now and again an evident conflict arises in his mind between his love of the Primitive and his inclination to certain usages which the Primitive does not sanction, a conflict which somewhat mars his logic. He compares throughout the forms of the Church of Scotland with those of the Episcopal communion, and on the ground of ancient

ecclesiastical usage, as well as on those of Scripture and expediency, finds a verdict in favour of the former. There is a vast amount of ignorance even on the part of our clergy on the history of existing forms, and it were well in this epoch of change that all should know the origin and supposed uses of forms which they either uphold or reject. We have read this pamphlet ourselves with pleasure and profit, and we recommend it to others.

Commentary, Critical, Experimental, and Practical on the Old and New Testaments. By the Revs. R. JAMIESON, D.D., A. R. FAUSSET, A.M., and DAVID BROWN, D.D. Glasgow: Wm. Collins. London: J. Nisbet & Co.

IN our last Number we gave a brief notice of a Pocket Commentary, of which the above is a development. The Gospels, by Dr. David Brown, form the first issue, and as far as we have been able to push our examination, seem to answer our largest expectations. Although the Experimental and Practical have more prominence given to them than the Critical, there runs through the whole an under-current of careful and acute criticism, which is apparent to the scholar, and which establishes confidence at the outset. The style of language and thought are such as we might have looked for from Dr. Brown—concise, clear, warm, earnest. Deep reverence, lofty spirituality, and a keen insight into the analogies and practical bearings of Scripture, mark every page, and it is with no niggard mind that we commend it both to the student and the general reader.

The Imperial Bible Dictionary. Part I. Edited by Rev. PATRICK FAIRBAIRN, D.D. Glasgow, Edinburgh, and London: Blackie & Son.

WE have examined the first part of what promises to be a very excellent work. So many similar works have appeared of late that at first we had some doubt as to the necessity or wisdom of the undertaking; but a perusal has satisfied us that there is still room for such a Bible Dictionary as the Messrs. Blackie & Son are producing under the able editorship of Dr. Fairbairn. The articles are full, and written with great care. Honest research, reverence for the word of God, and the true evangelical spirit, pervade the whole; and if the work be carried on and completed with the same ability as it has been begun, we hesitate not to say that it will take the first place among our Biblical repertories, and will be a worthy companion to the rest of the Imperial Series. Among the names of contributors we notice the following: E. A. Litton, Philip H.

Gosse, Dr. James Hamilton, Joseph Bonomi, and Dr. Robt. Buchanan, which afford a guarantee for the continued excellence of the work.

The Gardener's Weekly Magazine. Conducted by SHIRLEY HIBBERD, Esq., F.R.H.S. London: E. W. Allen, 20, Warwick Lane.

THE best guide to all lovers of horticulture. With it in his hand any man of ordinary intelligence may become his own gardener. Its illustrations are good, and its matter is uniformly excellent and interesting. The amount of information, which it conveys in a most pleasant style, is really wonderful. To mention its able conductor is sufficient recommendation.

Answers to James Morison's Questions on the Shorter Catechism. By a UNITED PESBYTERIAN. Edinburgh: William P. Munro. 1863.

Terse, logical, and conclusive, Mr. Morison's captious interrogatories are disposed of with consummate ease and success; will prove valuable to any who have doubts in regard to the points which Mr. Morison has been the means of bringing into somewhat greater prominence, and will show the believing how satisfactorily the grounds of their faith may be established in the face of strong and acute opposition. The preface contains an excellent *exposé* of the principal features of Morisonianism.

Ask and Receive. Second Edition. Edinburgh: Paton & Ritchie. 1863.

A COMMENDABLE little work on an old and oft-treated subject, presenting a nice combination of simplicity, thoughtfulness, and earnestness. We trust it will pass through many editions.

BOOKS RECEIVED.

Doctrine of the Person of Christ. DORNER. Vol. III. *Commentary on St. Luke's Gospel.* LANGE. Vol. II. Edinburgh: T. & T. Clark.

Discussions on Church Principles. By WM. CUNNINGHAM, D.D. Edinburgh: T. & T. Clark. 1863.

The Life of our Lord upon the Earth. By Rev. SAMUEL J. ANDREWS. London: Alex. Strahan & Co. 1863.

My Ministerial Experiences. By the Rev. Dr. BUCHEL, Berlin. London: Alex. Strahan & Co. 1863.

In the meantime we must be content with simply naming the above excellent works.

Miscellaneous.

INABILITY AND ELECTION.

REMEMBER, that what you call your *inability*, God calls your *guilt*; and that this inability is a *wilful* thing. It was not put into you by God; for he made you with the full power of doing everything he tells you to do. You disobey and disbelieve *willingly*. No one forces you to do either. Your rejection of Christ is the free and deliberate choice of your own will.

That inability of yours is a fearfully wicked thing. It is the summing up of your depravity. It makes you more like the devil than almost anything else. Incapable of loving God, or even of believing on his Son! Capable only of hating him, and of rejecting Christ! Oh dreadful guilt! Unutterable wickedness of the human heart!

Is it really the *cannot* that is keeping you back from Christ? No; it is the *will not*. You have not got the length of the *cannot*. It is the *will not* that is the real and present barrier. "Ye *will not* come to me, that ye might have life" (John v. 40). "Whosoever *will*, let him take the water of life freely" (Rev. xxii. 17).

If your heart would speak out it would say, "Well, after all, I *cannot*, and God *will not*." And what is this but saying, "I have a hard-hearted God to deal with, who will not help or pity me"! Whatever your rebellious heart may say, Christ's words are true, "Ye *will not*." What he spoke when weeping over impenitent Jerusalem, he speaks to you: "I *would*, but ye *would not*" (Matt. xxiii. 37). "They are fearful words," writes Dr. Owen, "'ye *would not*.' Whatever is pretended, it is *will* and *stubbornness* that lie at the bottom of this refusal." And oh, what must be the strength, as well as the guilt of this unbelief, when nothing but the almightiness of the Holy Ghost can root it out of you!

You are perplexed by the doctrines of God's sovereignty and election. I wonder that any man, believing in a God, should be perplexed by these. For if there be a God, a "King eternal, immortal, and invisible," he cannot but be sovereign, and he cannot but do according to his own will, and choose accord-

ing to his own purpose. You may dislike these doctrines, but you can only get quit of them by denying altogether the existence of an infinitely wise, glorious, and powerful Being. God would not be God were he not thus absolutely sovereign in his present doings and his eternal prearrangements.

But how would it rid you of your perplexities to get quit of sovereignty and election? Suppose these were set aside, you still remain the same depraved and helpless being as before. The truth is, that the sinner's real difficulty lies neither in sovereignty nor election, but in *his own depravity*. If the removal of these "hard doctrines" (as some call them) would lessen his own sinfulness, or make him more able to believe and repent, the hardship would lie at their door; but if not, then these doctrines are no hindrance at all. If it be God's sovereignty that is keeping from coming to Christ, the sinner has serious matter of complaint against the doctrine. But if it be his own depravity is it not foolish to be objecting to a truth that has never thrown one single straw of hindrance in the way of his return to God? Election has helped many a soul to heaven, has never yet hindered one. Depravity is the hindrance: election is God's way of overcoming that hindrance. And if that hindrance is not overcome in *all*, but only in *some*, who shall find fault? Was God bound to overcome it in *all*? Was he bound to bring every man to Christ, and to pluck every brand from the burning? Do not blame God for that which belongs solely to yourself; nor be troubled about his sovereignty when the real cause of trouble is your own desperately wicked heart.—Bonar.

THE SEA-CAPTAIN'S STORY.

BY THE REV. JOHN TODD, D.D.

THE sea-captain was a large, frank, noble-looking man. There was no one in the stage who could talk faster, laugh louder, or swear more fearfully. The stage was full, and all day they travelled together. Among other topics of con-

versation the captain related an account of a terrible storm he had met with in the Gulf of St. Lawrence. When that storm met them unexpectedly they made all haste to take in sail, to get the spars down from their heights, to get every and every movable thing lashed. How the storm swept over the waters, making the waves curl and quiver as if in a continued shudder! Everything was made taut and trim, the storm-sail set, the helm lashed, and then the men had done all they could. Surely and fast she drifted before the storm, towards the rocky shores of Labrador; but no human power could manage the vessel. All day and all night she drifted, and then, about sunrise, struck upon a little island. There for a few moments she was lifted over rocks, till at last a huge wave placed her on a great rock, where she swung and writhed. All knew that she must soon go to pieces. So they went to work to make a raft, hoping that possibly they might thus reach land. Hardly had they got it done, when the poor, groaning vessel went all to pieces. The men shouted, "To the raft! to the raft!" Alas! the captain was the only one who got on to it and had tied himself to it. With many oaths he told how awful the scene—how the poor fellows struggled and tried to grasp the raft, but the waves dashed them off, to rise no more.

"And there," said the captain, "I was alone. Not a thing saved, not a mouthful of food, not a drop of water! For three days and three nights I was on that raft, till I was nearly gone, when a ship came near. I had just strength enough to hold up my red flannel shirt, which they saw, and came to my relief. I was too much exhausted to stand or even to speak. My life hung by a hair. But here I am on my way home, having lost all I had in the world."

The passengers were much interested in the captain's narration, and one silent gentleman got them to contribute a handsome sum, he giving the lion's share, which was delicately given to the captain. He seemed very grateful, and showed a great sense of relief.

In going up a long hill, just before night, the passengers all got out and walked up the hill. It was then that the silent gentleman found himself walking alone with the captain.

"Captain, may I ask you a question and not give offence?"

"Certainly, sir; and I'll be happy to answer it."

"Well, sir, when you was on that raft alone, during those long days and nights, didn't you solemnly promise the Lord that if he would spare you and save you, you would live a different life, and serve him?"

"None of your business, sir!" said the captain, reddening and drawing in his breath.

They got into the stage, and soon came to their lodging-village. The captain was silent, and so was the silent man. The captain was to stop there and turn off in a different direction. At day-break the stage and the rest were to go on.

Just before the break of day there was a knock at the chamber door of the silent man. He opened the door, having first kindled a light, and there stood the captain. His eyes were red, and his noble face was flushed, and his great bosom was heaving. He took the hand of the gentleman, and sobbed, and heaved, and sobbed, and spoke.

"Sir, I treated you rudely yesterday. I come to ask your pardon. I did promise and vow to God on that raft, that if he would spare me I would live a different life, and I would serve him! Oh what a sinner I am! I have not slept a wink all night. Will you, will you pray for me and forgive me?" The gentleman wept too, and promised all that he had asked, and then the stage drove up. They grasped each other's hands, and parted, never to meet again in this world. Will they meet in the next?

THE SEVEN CITIES OF ASIA.

THE following is an account of the present condition of the Seven Cities, showing how accurately the threatenings in the Revelation have been accomplished:—

"Ayaslook, the modern village which stands on the site of ancient Ephesus, is a miserable collection of hovels, having neither place nor name among the important towns of Asia Minor. The fate of the cities of the Seven Churches has been peculiarly melancholy. Smyrna has risen in modern times to be an important seaport town, and has, indeed, throughout the last eighteen centuries,

and perhaps it might be said for twenty-five hundred years, preserved a certain importance in the Eastern world. Pergamos and Thyatira are small inland cities, of no importance in the world; and although inhabited by people who go to make up the number of the Sultan's subjects and pay his taxes, are never heard of in modern history—scarcely, indeed, in modern travel. Laodicea is a wild waste of ruin, inhabited only by the wolf, the stork, and the vulture. Philadelphia, like Pergamos, is a filthy Turkish town, noted in modern times and its immediate neighbourhood, for the total absence of brotherly love, and the frequent occurrence of brawls and bloodshed. Sardis lies buried on the banks of the golden Pactolus. In a moonlight night the two lonesome columns of the temple of Cybele stand ghostly on the plain, sole relics of the ancient idolatry; but of the few that remained faithful, with unstained garments, in Sardis, there remains no memorial on earth, save only that ever-present promise by virtue of which they shall walk in white robes.”—*The Presbyterian*.

THE SAVIOUR'S KNOWLEDGE.

“We are sure thou knowest all things.”—Jno. xvi.

Thou knowest, Lord, the weariness and sorrow

Of the sad heart that comes to thee for rest;

Cares of to-day, and burdens for to-morrow,
Blessings implored, and sins to be confessed.

I come before thee at thy gracious word,
And lay them at thy feet: thou knowest,
Lord.

Thou knowest all the past: how long and blindly

On the dark mountains the lost sheep had strayed;

How the Good Shepherd followed, and how kindly

He bore it home, upon his shoulders laid,

And healed the bleeding wounds, and soothed the pain,
And brought back life, and hope, and strength again.

Thou knowest all the present: each temptation,

Each toilsome duty, each foreboding fear;

All to myself assigned of tribulation,

Or to beloved ones, than self more dear;

All pensive memories, as I journey on,
Longings for vanished smiles and voices gone.

Thou knowest all the future: gleams of gladness,

By stormy clouds too quickly overcast;
Hours of sweet fellowship and parting sadness;

And the dark river to be crossed at last.
Oh what could hope and confidence afford
To tread that path, but this: ‘Thou knowest,
Lord?’

Thou knowest, not alone as God, all-knowing:

As man our mortal weakness thou hast proved;

On earth with purest sympathies o’erflowing,

O Saviour, thou hast wept, and thou hast loved;

And love and sorrow still to thee may come,
And find a hiding-place, a rest, a home.

Therefore I come, thy gentle call obeying,

And lay my sins and sorrows at thy feet,
On everlasting strength my weakness staying,

Clothed in thy robe of righteousness complete:

Then rising and refreshed, I leave thy throne,

And follow on to know as I am known.

—*Dr. Kennedy's Hymnologia Christiana.*

Obituary.

THE LATE REV. ALEXANDER CROMAR, M.A.

THE Rev. Alexander Cromar, formerly the pastor of St. George's Presbyterian Church, Myrtle Street, Liverpool, died at his residence in Hope Place, on Tuesday morning, after a protracted illness. Mr. Cromar was, we believe, a native of Aberdeen, at the Grammar-school of which he received his early education. Subsequently he entered Marischal College, in that city, and after studying there with considerable success, he obtained the degree of Master of Arts. Having for some time previously turned his attention to the ministry, Mr. Cromar was licensed by the Aberdeen Presbytery of the Established Church of Scotland in the year 1842, and preached his first sermon at the time the Non-intrusion ministers belonging to the city were absent in Edinburgh holding the convocation which resulted in the disruption of the Church of Scotland, and the organization of the Free Church, in May, 1843. Following a large number of his brethren, Mr. Cromar, while a probationer, gave in his adherence to the Free Church, and remained for a little time in Aberdeen. Shortly afterwards he received and accepted a call to become the pastor of a church in the North of England, where he laboured with so much success, that, at the close of the year 1851, on the translation of the Rev. Donald Ferguson to Scotland, he was chosen to fill the pulpit of St. George's Presbyterian Church in this town. During his connection with Liverpool, Mr. Cromar was known in the body to which he belonged as a clergyman of ability, but chiefly for his efforts in securing the adoption of the use of the organ in the worship of his own congregation and in the church at Warrington. As a mark of their appreciation of his conduct during the struggle, the members of Mr. Cromar's flock presented him with a handsome testimonial. For some time afterwards he continued to preach in St. George's Church, until failing health compelled him, about eighteen months ago, to resign the pastorate. The deceased was, we believe, upwards of forty-two years of age.—*Liverpool Mercury.*

REV. ROBERT BAIRD, D.D.

WE deeply regret to announce the death of this well-known and highly esteemed minister of Christ. He departed this life at Yonkers, New York, after three days' illness, of hemorrhage of the lungs. He was a man of unbounded

activity and philanthropy, and in his missions of mercy was "in journeyings oft." He was characterized by gentleness and suavity, and possessed large information on the state of the world and Church. In a daily newspaper we find a summary of facts in regard to him, which we copy as follows:—

"Robert Baird was born in Fayette County, Pennsylvania, on the 6th of October, 1798, and in 1818 graduated at Jefferson College, in that State. He studied theology at Princeton, New Jersey, and in 1822 was licensed to preach. In Princeton he started, and for five years managed, a grammar school, but in 1828 relinquished it, to form a connection with the American Bible Society, as a sort of missionary agent in the then benighted State of New Jersey. Subsequently he travelled through all parts of the United States in behalf of the American Sunday-school Union; and in 1835 extended his travels to Europe, where he remained over eight years, preaching on behalf of temperance and Protestantism. He has since that time been connected in different capacities with various religious organizations. Some two years ago he made his last trip abroad, and spoke boldly in London in regard to the war, of course warmly supporting the Federal Government.

"Dr. Baird has written several books of interest. His 'View of the Valley of the Mississippi' was published in 1832. The 'History of the Temperance Societies' appeared in 1836, and was translated into German, Dutch, Swedish, Finnish, and Russ. 'Religion in America,' printed in Glasgow in 1842, won nearly as great a popularity, and 'Protestantism in Italy,' published in Boston in 1845, attracted considerable attention at the time. Besides these, Dr. Baird has edited several religious memoirs, and has written very largely for the periodical and newspaper press of this country and England.

"Dr. Baird was a genial, pleasant man, with a ready flow of conversation, and a frank, open manner, which was very attractive to almost every one with whom he came in contact. He was personally known to most of the royal families of Europe, and regarded as a valued personal friend by the late Czar Nicholas of Russia and the present Emperor."



BRYANT & MAY'S



PATENT SPECIAL SAFETY MATCHES.

IGNITE ONLY ON THE BOX.



**MORE CLEANLY,
MORE BRILLIANT,
POLISHES more QUICKLY,
AND CHEAPER,**

First, because more is given for the money; secondly, because it is less wasteful; and lastly, because a little goes further than any other kind.

Sold by Oilmen, Italian Warehousemen, Grocers, and Ironmongers.

RECKITT & SONS, LONDON BRIDGE, E.C.; AND HULL.

NEW MEDICAL GUIDE FOR GRATUITOUS CIRCULATION.

HENRY SMITH, M.D., of the University of Jena, &c., who has devoted fifteen years to the study and treatment of Nervous Debility, Loss of Memory, Dimness of Sight, Lassitude, and Indigestion, has published a FREE EDITION of his valuable work, **THE NEW MEDICAL GUIDE** (120 pages), containing his highly successful mode of treatment, with necessary instructions, by which sufferers may obtain a cure. The Book will be sent post free, in an envelope, to any address, on receipt of a directed envelope and two stamps.

Address, **HENRY SMITH, M.D.**, 8, Burton Crescent, Tavistock Square, London, W.C.

**HARPER TWELVETREES' DOMESTIC MACHINERY AND
OTHER MISCELLANEOUS ARTICLES.**

HARPER TWELVETREES' WASHING MACHINE.

PROTECTED BY HER MAJESTY'S ROYAL LETTERS PATENT.

Is the perfection of simplicity, as well as the PERFECTION of CHEAPNESS, and can be worked by a child, or a Lady may become her own Laundress. It will wash as many clothes in a few hours as a woman can wash in two days by the old method of hand rubbing, besides doing the work better, with half the soap and fuel. All who have tried it admit that it is the cleanest, most simple, speedy, effective, and economical Machine ever invented—and it is the very thing long wanted for the Working Classes. Carriage Free from most Railway Stations, 21s., 45s., 55s., 75s. Washing Machines, Wringing and Mangling Apparatus combined, £4 10s., £5 10s., £7. India Rubber Clothes Wringer, 20s. Universal Mangle, 30s., 40s., 50s., 60s., 70s. Economical Cinder Sifters, 30s., 40s. Rotary Boot Cleaning Apparatus, 42s. Rotary Knife and Fork Cleaner, 21s. Patent Churns, 15s., 20s., 30s. Portable Riddling Machine for Coals, Gravel, Lime, &c., 50s. Economizing Gas Cap, saves 30 per cent., post free for Six Stamps. Perpetual Self-acting Mouse Trap, always set and always baited, 1s. 6d. Ditto Rat Trap, catches a dozen in one night, and requires no attention, 7s. 6d. Also a Portable Sawing Machine, invaluable to Joiners, Machinists, Model Makers, Cabinet Makers, Engineers, &c., will save its cost in a month. Full particulars respecting the above may be obtained by sending a Postage Stamp to Harper Twelvetrees, Bromley-by-Bow, London.

SLACK'S SILVER ELECTRO PLATE

IS A STRONG COATING OF PURE SILVER OVER NICKEL.

MANUFACTURED SOLELY BY RICHARD AND JOHN SLACK.

The fact of Twenty Years' wear is ample proof of its durability, and in the hardest use it can never show the brassy under-surface so much complained of by many purchasers of Electro-Plate.



| | Electro-Plated Fiddle Pattern. | Strong Plated Fiddle Pattern. | Thread Pattern. | King's or Thread, with Shell. |
|-------------------------|-----------------------------------|----------------------------------|--------------------|----------------------------------|
| | £ s. d. | £ s. d. | £ s. d. | £ s. d. |
| 12 Table Forks | 1 10 0 | 1 18 0 | 2 8 0 | 3 0 0 |
| 12 Dessert Forks | 1 0 0 | 1 10 0 | 1 15 0 | 2 2 0 |
| 12 Table Spoons | 1 10 0 | 1 18 0 | 2 8 0 | 3 0 0 |
| 12 Dessert Spoons | 1 0 0 | 1 10 0 | 1 15 0 | 2 2 0 |
| 12 Tea Spoons | 0 12 0 | 0 18 0 | 1 3 6 | 1 10 0 |

Tea and Coffee Sets from £4 10s. 0d. Side Dishes £6 15s. 0d. the Set, with Moveable Handles, so as to form Eight Dishes. Fish Carvers and Forks in Cases, 18s. 6d. to £1 10s. 0d.

The Greatest Variety of Cruet Frames in London from 18s. 6d. to 70s.

AND EVERY ARTICLE FOR THE TABLE AS MADE IN SILVER.

OLD GOODS REPLATED EQUAL TO NEW.

SLACK'S TABLE CUTLERY.

Messrs. Slack have been celebrated Fifty Years for their Superior Manufacture of Table Cutlery.

| | Per Doz. | Per Doz. | Per Doz. |
|---|----------|----------|----------|
| | £ s. d. | £ s. d. | £ s. d. |
| Ivory Table Knives, Balance Handle..... | 0 18 0 | 1 0 0 | 1 2 0 |
| Ivory Dessert Knives, Balance Handle... | 0 11 0 | 0 14 0 | 0 15 6 |
| Carver and Fork | 0 4 6 | 0 5 6 | 0 6 9 |

The Best Quality, and Warranted not to come loose in the Handles.



SLACK'S IRONMONGERY WAREHOUSE

Is the Cheapest in London, consistent with quality.

FAMILIES FURNISHING will find it to their advantage to inspect the STOCK and compare the PRICES, a few of which can only be quoted in the limits of an advertisement.

| | | |
|------------------------------------|--|---|
| Black Fenders, from 3s. 6d. | Drawing-room Fire-Irons, from 10s. to 25s. | Copper Teakettles, from 6s. 6d. to 12s. 6d. |
| Bronzed Fenders, from 10s. to 50s. | The New Coal Scoop, from 10s. 6d. | Dish Covers, 18s. set of 6. |
| Bright Steel and Ormolu, 65s. | Improved Coal Boxes, 4s. 6d. | Queen's Pattern, 28s. set of 6. |

SLACK'S ILLUSTRATED CATALOGUE,

with prices of every requisite in Furnishing Ironmongery, gratis or post free. No person should furnish without one.

Orders above £2 Carriage Free and Packed without Charge.

RICHARD & JOHN SLACK,

336, STRAND, OPPOSITE SOMERSET HOUSE.

Princeton Theological Seminary Library



1 1012 01469 1150

FOR USE IN LIBRARY ONLY
PERIODICALS



